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OF THE COLORED RACE.



Rev. James M. Boddy
Troy, N. Y.

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The Colored American Magazine

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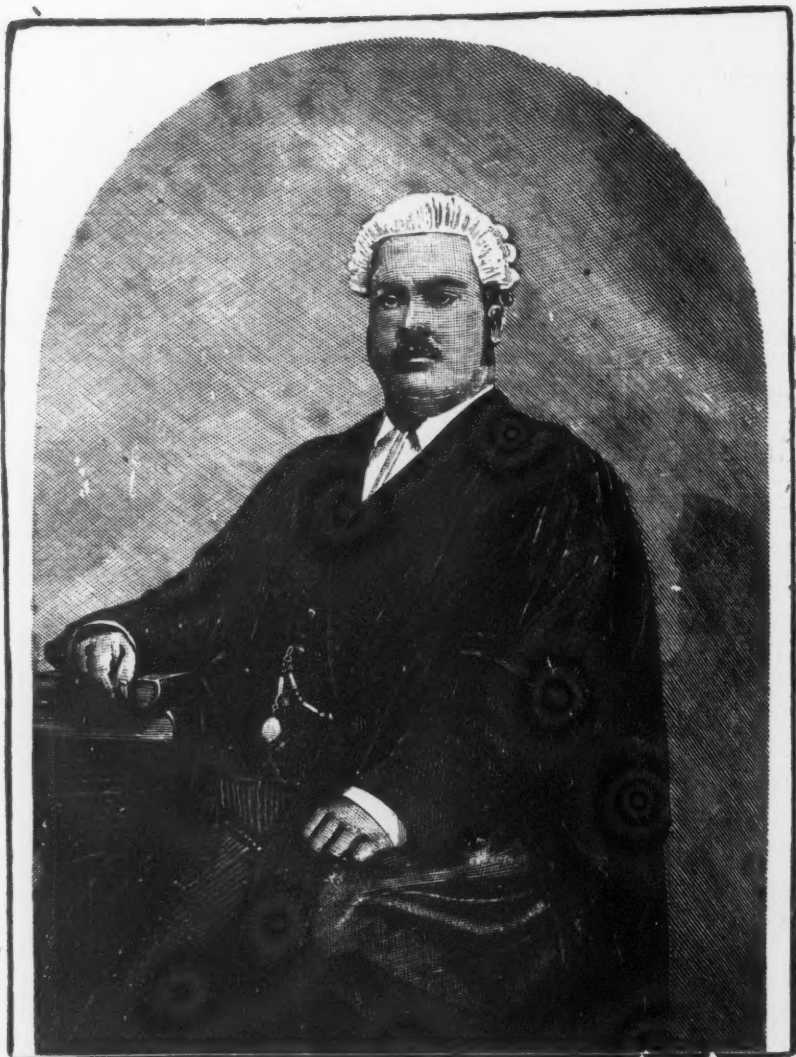
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THE LATE HONORABLE VINCENT BROWN
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THE COLORED AMERICAN MAGAZINE.

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The Way of The World

The San Domingo Muddle

THE country was stirred a few weeks ago as it had not been stirred for many years, over the "Memorandum," so called, executed between representatives of the American and Dominican Governments, whereby the American Government was to take entire charge of the internal affairs of the Dominican Republic, looking to the re-establishment of peace within its borders, and to the adjudication of the debts that hang so heavily over the people of that country, and which are being pressed for settlement by the European Nations, who, finding themselves unable to move President Morales' people to a realization of the necessity of relieving their country of its financial embarrassment, appealed to this Government for relief.

President Roosevelt promptly despatched Commodore Dillingham to the Island, with instructions and a "Memorandum" from the State department, which, in concert with Resident Minister Dawson, he was to present to the Republic of San Domingo for ratification. The representatives of the two governments began their deliberation over a case of Champagne, and to the enlivening

tune of a Latin band, and ended in signing the most remarkable "Agreement" in the annals of American statecraft. We reproduce this agreement in another place in the MAGAZINE.

Immediately after the signing, by two Americans and two Dominicans, the State department at Washington notified the country. The Senate, through Senator Teller, took grave exception to this agreement, because it was a treaty in fact; and this government cannot enter into understanding with a foreign government, without the "advice and consent" of the Senate. The newspapers of America began an unprecedented war upon the "usurpation" of the President; and public sentiment was much aroused. The result of the whole affair was, that the "agreement" or "memorandum" was recalled; and the President notified the Senate that he would submit a regular treaty to the Senate for ratification.

The text of the "agreement" was that the American government would take charge of the affairs of San Domingo, more especially its custom houses; would collect all duties and pay all debts outstanding against the Republic. Indeed this was a serious step for the Govern-

ment to take; a grave responsibility to assume, and a real stretching of the Monroe doctrine, which has received more prestige as an international law under the present administration than it enjoyed under its original promoter.

The Dominicans are disappointed at the sudden turn in affairs, and must now resume their strained relations with European powers until the Senate can ratify a treaty. This will hardly be done until the next session of Congress. France and Germany and England are as much disappointed as the Dominicans. They were to look to this government for the adjudication and payment of another country's debts.

San Domingo has troubles, and the kind that never come singly. Internal strife and external disorder;—no money in the treasury, no credit abroad; its own inhabitants have no confidence in the government; and the government has no respect from other Nations. The most fertile land on this hemisphere, and the most barren, it is, because revolutions are now a habit and peace has flown away.

President Roosevelt is a friend to the Dominicans, and in his promulgated agreement, he sought only to establish the internal prosperity of it. We shall await the treaty to be declared by the Senate; and we shall hope, in the meantime, that President Morales will be able to hold the island intact.

"The Negro Combine"

"The Negro Combine" is a new organization among the colored people of Nashville, who have been forced to assume a defensive position because of

the oppression that the present state legislature of Tennessee has visited upon the colored citizens in the state, through the separate street car laws, and the amendments to the present state banking laws, such amendments being aimed solely to choke off any further banking institutions managed by colored men, because the One Cent Savings Bank at Nashville has taken away much of the business of colored people from the white banking houses in Nashville.

This "Negro Combine" is not only unique, but eminently respectable and powerful. It is no scheme; it is simply a wide open protectorate, looking to the interests of the colored citizens of Nashville particularly, and the promotion of a better feeling between the races; so long as such feeling does not sacrifice, not necessarily the rights, but the deserts of the race. We note that such men as Louis Winter, the produce merchant, Preston Taylor the great preacher and capitalist, Dr. R. H. Boyd, the chief executive force of the National Baptists, J. W. Grant, the very successful lawyer, and numerous other well known men, are the chief promoters of this new organization. Perhaps in no other town could there be brought together in one band, so many strong men. And perhaps in no other town are the leaders in such direct sympathy with the masses, or do the masses follow so willingly the leaders.

Nashville is an exceptional town, at least it has borne that reputation. Certainly it has the largest percentage of intelligent and cultured colored people to be found in the South. It has three splendid Negro colleges, and the only Negro medical college of standing

in the South. The Negroes are not only intelligent and cultured, but a number of them are wealthy, and the great mass are home-owners and hard laborers. The whole black citizenry of the city is remarkably advanced. There has been no cause for separate street cars in the past; and there is no occasion now. It may be that these hostile laws have been enacted to check the growth of the Negro, and completely demoralize his aspiration for higher things. We trust not. More than likely the country "Jay" legislators from all over the state are those who are behind these laws.

But be that as it may, the Negroes are of one opinion, and that opinion is thoroughly organized: they mean to protect their interest. We have it from an authentic source, that in the event separate cars are placed on the Nashville street lines, Negroes will run automobile cars, not for Negroes, but for the public. And this will put the traction company out of business.

Arkansas in Two Lights

THE following telegrams from Arkansas appeared a few days ago in the same newspaper:

LITTLE ROCK, Tuesday.—The Burgess bill, to separate the school tax of white and colored, was killed today. Mr. Hooker who opposed it said: "There is nothing in it but racial prejudice, and none but the poor whites want taxes separated; the Negroes do not seek social equality."

He sounded the note of warning that if the bill passed the Negroes would leave the state.

MONTICELLO, Ark., Tuesday.—The colored Academy has closed on account of race prejudice. It is said that the whites objected to the donor, who is a white lady from the North. She arrived a few days ago and was met by the lady teachers and carried to the school. The sheriff notified her that the whites objected to this and she at once closed the school.

the South are increasing both in numbers and bravery. The increase is slow, and to those of less hopeful inclination, there is not enough token in the sky of better things in the near future. Mr. Hooker deserves credit, and he deserves encouragement, and the North gives him both.

That Monticello kind are yet too numerous in the South. They have the moral, and if needed the physical, support of the various state governments. Jeff Davis glories in the action of the Monticello mob who insulted this white woman and closed her school, simply because she exercised her right to choose her company from, and extend her sympathy to colored people, and further, because she is a Northerner; while, on the other hand Davis is vehemently opposed to the liberal-minded in his state, who, lead by Senator Hooker and Judge Carroll D. Wood, sought last year to end the political fortunes of the Arkansas Governor, by defeating him for a third term. But the Monticello tribe are in the majority, and they have only two principles to fight upon: Down with the Negro, and Up with Jeff Davis.

There is an awakening all over the South, and with it has come a revolt against the narrow statesmanship which has characterized the leading Southern men since the war.

Presidential Candidates

THE NEW YORK GLOBE, a most responsible newspaper, has been interestingly giving to the public here of late, some valuable "inside" information on the presidential operation of certain leading Americans, which point to a most interesting and engaging "battle

The Hooker family of white men in

between giants' in 1908. That is a long way off, but presidents and candidates are peculiar specimens of American growth, that are always intently and pressingly amusing, both in their methods and aims. My! My! What a dull place America would be without its politics and politicians; its "leaders" and its lead, its donkey and its elephant; its rooster, which never gets a chance to crow but once in four years, although John Sharp Williams works on, and mostly, over time.

THE GLOBE mentions three men who will likely figure most prominently in the coming struggle; indeed to believe THE GLOBE, the struggle is already on. Elihu Root of New York, Vice-President Charles Fairbanks and Secretary of the Treasury Shaw, seem now to be the leading candidates for the candidacy. Four years hence is a long time, and strange things can happen even in a night. Perhaps, and we do not predict, some "tall sycamore" from the west or unheard of statesman from the east, may burst upon the scene like a diamond in the night, and blind the convention into a nomination—and since we are dealing in possibilities, some Southern man might develop sufficient curiosity to persuade a Republican Convention in trying its hand on placating the South by honoring one of its sons—a prodigal though, as all white Republicans are in the South.

Of all these candidates, Mr. Fairbanks seems to be the "only," who is really perfecting an organization; but he claims he is not, which gently reminds us that Mr. Fairbanks intimated last March, that "under no circumstance are you to

consider me a Candidate for the Vice-Presidency." The brilliant Vice-President seemingly thought that it would be best for him to do the "considering;" all we had to do was to vote for him in the Convention. We did. He was elected. All of which reminds us that American politics is worth the price to live here.

Tenement House in New York

For a number of years those interested in tenement houses in New York, have been trying to devise some means whereby homes for the better class of colored people could be provided in the more wholesome districts of the city. One of the influences that has made against the race in New York has been the seeming inability of the race to segregate, according to respectability. A certain section of New York has been given over to colored people; certain flats have been advertised as rentable alone and only to colored people, and, naturally enough, the educated and uneducated, the good and the bad, the vicious and virtuous, have been forcefully thrown together in one street, and often under one roof, and then indiscriminately judged in their outside behavior, and domestic life, by a certain element of publicists in New York, lead by THE NEW YORK TIMES. All the efforts that have been put forth by the leaders of the Negroes in New York, to provide homes for the respectable element have availed nothing; criticism has only become more intense, and rental agencies more unbearable.

It is refreshing, then, to note that within the course of the next year, there is a probability of respectable colored people occupying respectable homes in the most respectable portion of the city. This

news is more than good news to the 10,000 colored people who live in a single block "up-town"—a congestion which dares the condition on the East side, and which stifles growth and comfort and promotes vice.

The trustees of the Henry Phipps fund of \$2,000,000 are seriously inclined to use a part of that fund, which in one hundred years will have grown to \$64,000,000, in building homes and flats exclusively for the use of the "best home-loving people" in New York. The trustees can render no better service to the city, than to use the fund in relieving the fearful congestion and constant embarrassment of the Negroes of the city. In advance they tender thanks profuse, for even a promise, in its wholesome influence, that they are going to be given a chance to live and breathe like men.

THE NEW YORK POST and THE NATION, the two powerful forces for good in the city, are leading the fight for this new departure. They have a 100,000 followers, and decency behind them.

Russia Drenched in The Blood of the Innocents

Russia has a war on her hands in the "far East," and it is torn with dissensions at home. Russia is a monarchical relic of the darkest days of persecution. "The Little Father" is not one of mercy; he conquers with the sword, and sues not for peace by the eternal law of love. He loves carnage, he courts war, notwithstanding it was he who suggested and fathered the first "Hague Peace Conference."

For some time past internal trouble has been brewing; the laboring element

has not been satisfied with their condition or rule; low wages, denial of speech and police despotism, together with the refusal of the Czar to personally hear their plea, and tend their wants, have served to kindle the never dwindling flame of liberty. The massacre of the Jews just a little prior to the outbreak of hostilities between Russia and Japan had its weight with the populace, who, under the magnetic lead of Gorki, and his comrades, have contemplated a general strike, both from arduous and unrenumerative slavery, and for manhood rights. Sunday January 22d, the workingmen, under the lead of Father Gapon, a Catholic priest of commanding personality, began the long contemplated march to the "Palace," to lay their claims before the Czar. St. Petersburg's populace came out to witness the procession. The Czar had ordered that no demonstration be allowed. The Police were left to decide what is and what is not, a demonstration! They decided that the peaceful journey of the workingmen to personally lay their plea at the foot of their ruler, and the assembling of the citizens to witness the tread of the martyrs, was a demonstration. And, at the lead of the Queens "Dare Devils," the soldiery without warning, as well as without provocation, slayed indiscriminately the strikers and the observers, sparing neither women nor children, nor the sanctity of the Day. Russia officially struck at the base of liberty; and in doing so, it struck at the law of progress, and the law of Heaven.

Out of this shall come a new sentiment and this new sentiment will yet overturn autocracy and place the ruling

power of Russia in the hands of its citizens. Russia cannot contend with Japan, when it has an internal strife upon its hands; not a strife between classes, but a rebellion against the throne. Russia cannot be strong in the East, if she is not strong at home. England stood divided in the War of the Revolution; while the Kingdom of George III tottered at its base. Russia has her problem of humanity in the very heart of the Monarchy; it cannot win in a struggle for territory, when its populace is against the war, because it is against the throne, which is against the populace.

Russia must settle her internal differences along the line of eternal justice; and America must settle hers as well. Neither shall be wholly free from dissensions within, nor have prestige abroad until these are settled right.

Tuskegee Conference

The Tuskegee Negro Conference held its annual session at Tuskegee Institute February 22. From the reports and despatches which have come from the meeting, it appears that this meeting last month exceeded the expectation of its promoters, surpassing all previous gatherings. A new interest has been aroused in the Conference. The colored farmers flocked to Tuskegee this year in larger numbers than ever.

The discussion ranged over a wide variety of subjects, all of which have bearing upon the problems affecting the Negro farmers of the South. The reports from the various sections in the South were very encouraging.

The Workers Conference was largely attended by men and women from all sections of the country; and they

brought most encouraging messages from their fields.

The Conference proceedings will be the subject of a most interesting article by a very brilliant woman, in the April number of THE COLORED AMERICAN MAGAZINE.

John Sharp Williams on Government Ownership of Railroads

BEFORE the final vote was taken in the Townsend Freight Regulation Bill, which the NEW YORK SUN says was "jammed" through the House of Representatives early in last month, and which, if passed in its present form by the Senate, will place the regulation of all freight rates in the hands of the Interstate Commerce Commission, where such regulation belongs, the Hon. John Sharp Williams, of Mississippi, minority leader in the House, and who comes to Congress every two years on a total vote of 1400, had something to say about the bill. He was opposed to it; of course he was. Mr. Williams is generally opposed to everything. He thrives on, and leads the opposition. Mr. Williams is always interesting, and sometimes instructive; certainly he truthfully reflects the sentiment of the 1400 white voters whom he represents in a district where there are 35,000 or more colored men of voting age, whom he does not represent.

Mr. Williams' main opposition to the Rate Measure was based on his fear of centralization of the Government. He does not believe in the Federal compact. He loves, —yes,—worships, States' rights, because States left to themselves, like Mississippi, would inflict upon the Nation Johnny Sharp Williamses, and inflict upon its most loyal

citizens, discriminating legislation, and back it up with the torch and other agencies of civilization. He fears that if we let the Federal Government regulate Freight Rates, after awhile, we will let it regulate Passenger Rates. Mr. Williams sees a ghost. Hear him: "I shall not be surprised if the North and West will yet advocate Government ownership of railroads. The South will always be opposed to such, because we, of the South, know that the Government will not accede to our demand for separate cars." This is the kind of leader in Congress with which the Democrats insist on insulting their Negro followers.

William Jennings Bryan, who is not as crazy as he was painted, if at all, is one of the most ardent, if not the leader of the advocates of Government ownership of everything, including Mississippi. Perhaps this view of his is the real underlying cause of the breach now existing between the leader of the Democrats in Congress and the leader in the Nation.

The Federal Government may never own and operate the railroads, but the separate car law and the other outrageous legislation against the Negro in the South, will be wiped off the statue books, when the dormant moral courage of the North is again aroused. We shall hope to read Mr. Williams' speech against the wiping off, if before then, his fire has not consumed the possibility of his etesian gusts.

The President on the Duty of the Nation.

THE most remarkable speech since

Lincoln's second inaugural address, delivered by a Chief Executive of the Republic, was delivered by President Roosevelt at the Lincoln Day Banquet of the New York Republican Club, February 13th, at the Waldorf Astoria Hotel, which was the largest dinner ever given in New York. Remarkable we say, because of its simplicity, its eloquence, its breadth, its justice, and in the light of the acute discussion of the "Negro Problem in America," the most delicate, and at the same time, stupenduous domestic question that ever confronted a Nation. President Roosevelt's address is a fitting climax to the papers and addresses that have been devoted to the status and future of the American Negro since the war. Indeed, after all of the different views and words of the various addresses of men of more various minds of various sections of the country have been sifted and gone over in the open, those of two men stand out for their statesmanship. One is white, and the other is black. One is the Chief Magistrate of this Nation, and the other would likely be, if he was not black.

President Roosevelt chose his familiar text for this occasion: "All men up, not some men down," preceded by a reading of Abraham Lincoln's "With Malice toward none; with Charity to all." And from these texts he preached the greatest civic sermon to which a Nation has ever listened. We are constrained to believe that he has been sent to carry on the work so nobly begun by "the mighty Lincoln."

The Ethnic Unity of the Negro and the Anglo-Saxon Race

BY REV. JAMES M. BODDY

Pastor Liberty Street Presbyterian Church, Troy, N. Y.

THE Hebrew Scriptures teach that, "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Gen. 2. 7. Again it is declared, that God "Hath made of one blood, all nations of men" Acts. 17. 26. The terms man and men, used in the texts cited, are generic. They imply the unity and brotherhood of all races and nations. This conception is taught "from Genesis to Revelations." Hence, the incarnation of Jesus, the Son of God. Josephus—Antiquities, Book I, chapter 4, speaks of the brotherhood of the primitive races and the generic unity of the human race, when he alludes to the dispersion of the races, as "colonies" and "separate colonies" which were sent abroad for the thorough peopling of the world. The tribes in central Africa believe also in a divine creation. They lived to a legend that, "Nukulunkulu" the name of their highest and chief divinity, created two primitive men, who were the progenitors of all the people in the world; and that they were both originally black. One, however, as the legend goes, washed himself sooner than the other and so became white, and made a more judicious choice of the implements of livelihood, his pro-

gress thereafter was the more well marked.

Whence came this legend, found among the teeming millions of pagan Africans, who have never come under the influence of modern civilization, or the influence of Christian missionaries? There must have been a basis for this belief, which they entertained. But, now comes the leading American, British and continental anthropologists, who boldly teach that there is an ethnic unity of the Negro and the Anglo-Saxon race. They base their deductions and conclusions upon the science of ethnology, calling to their aid the sciences of archæology, geology and climatology. All of us, have been taught to believe in the old exploded theory that Europe was peopled by the Aryan race, who swept over the continent during some prehistoric time and who were the natural progenitors of those who are now known as Celt Teuton, Turanian, and those white races, which are popularly grouped under the head of the Anglo-Saxon race.

It seems strange, that for more than a century, we have been paying our idolatrous worship to this theory as if it were a part and parcel of "Moses and the prophets." Now comes the science of

ethnology, like the Logos of John's Gospel, with the "Life which is the light of men." It was Sir Wm. Jones in 1790; Schlegel in 1808; Bopps in 1852; Max Muller in 1861; and our own late Prof. Whitney of Yale, strongly advocating the theory of the Indo-European origin of the so-called Aryan race. But this is only a theory; it is not a proven fact. No positive evidence, acceptable to scientific scrutiny, has yet been brought forward which might give it any positive warrant. Even at this very moment, in most of the institutions of learning and culture, there is being taught, as a fact, this exploded hypothesis viz: That because there are certain resemblances of words, in the Greek, Latin and Sanscrit languages those languages must have had a common origin. The races speaking those languages, or languages derived therefrom, must likewise have sprung from the same source, which is designated as the Aryan race. The philologists based their conclusions upon linguistic and not ethnic peculiarities, whereas, the truest index of any race is given to us by the measurement of the "Cephalic index" and other data, which is eminently trustworthy and reliable. But, why follow this "Anglo-Saxon myth" any longer? If serious inquiry is made, tracing the dispersion of the so-called Aryan race, it will be as following a "will-o'-the-wisp." It is a "rara avis" and never had any existence.

There are Aryan speaking races, and the cultured, educated colored people are as much of an Aryan, as the cultured white races. There is an Aryan culture, refinement, education, with its elements and agencies of enlightenment. Aryan cul-

ture has to do with the psychic attributes of races. Their processes and workings are upon the moral and intellectual faculties. Prof. Keane and others bitterly protest against "forcing the linguistic term Aryan, into the domain of ethnology where it has no place or meaning." Grant that the Aryan culture is of an Indo-Germanic origin, does it follow, that those who came in possession of it were of the same origin? There was a great Aryan dispersion into Europe; but this dispersion was similar to that which followed the fall of Constantinople in 1453, when learning spread over Europe, which gave rise to the Renaissance. So that the great Aryan dispersion which Max Muller endeavored to trace by studying the languages of Europe, never did occur; but the dispersion of Aryan culture was a positive fact.

Jacob's sons, who went down into Egypt to buy corn, said to their brother Joseph, who was then prime minister of Egypt. "We are all the sons of one man" Gen. 42, 11. This same conception is true of the Negro and the Anglo-Saxon race. They are one, in language, customs, laws, national traditions, social and civil usages. And in the light of ethnology, the Negroes of this country are as closely related to the white man as Joseph was to his brethren. They were of the same father. "Truth is stranger than fiction." According to the teachings of Geology in an "age anterior to any human records," pre-historic Europe received its first accession of human being from Africa, via the Italian or the Spanish peninsula. The Mediterranean sea did not always occupy the

wide area which it does at present, hence, access to the continent of Europe was a comparative easy matter. The migration of the pre-historic African into Europe began in the paleolithic and continued through the neolithic ages (early and later stone ages,) becoming the substratum of the later Europe population. Hence the primitive races of Europe were men, whose ethnic affinity with the Negroes of Africa is now clearly established and recognized.

Ripley says "The Mediterranean population of Southern Europe are an off shoot and development from the African Negro." Sergi, the Italian investigator, traces the first inhabitants of Europe to an African origin; hence, they are called "Euro-African" by our own Dr. Brinton, while Prof. Keane, in expressing the same idea uses the term "Afro-European", designating their African origin and ancestry. By their dolicephalic skulls (long headed) and prognathous jaws (projecting forward) the skulls of the primitive inhabitants of Europe are recognized, from the brachycephalic accession, who belong to the bronze age of European development. Thus, the pre-historic man of Europe whom the great British scientist falsely designated as "Simion," is now extinct. They were national beings, who improvised stone axes; stone knives; stone arrow heads, etc., hence, it is called the stone age. In addition to this, those pre-historic people were religious and worshiped God. The safety of their body after death, and obedience to authority are demonstrated by the erection of dolmans, in which they interred their dead; and with their dead were deposited

their rude implements of war, and livelihood, a custom not unknown to our own American Indians. The horse and cow were domesticated by those erstwhile Africans in Europe; and they were to a degree, intellectual, in that they invented a system of writing, and with instruments of flint, carved images on ivory and bone. It is reasonable to suppose that the pre-historic natives of Africa, were in possession of many of the rudimentary elements of the arts and sciences, because, as Sergi states, there was a civilization in Africa which antedated the most ancient civilization of Egypt.

Keane traces the origin of the various Europeans to the "paleolithic man," who always was in possession of rude culture and ideas of religion. Their chipped flint which they used for arrow heads and the polished stone for an ax "Bears witness" says Henry Calderwood, "for a rational life." As the white races are derivatives of the "substratum of European population," and the primitive races of Europe were of an African origin, the Anglo-Saxon is therefore nothing but modified white Negroes.

In the dolmans (pre-historic sepulchers) have been found the skulls and human remains, along with stone axes, stone arrow-heads; and after a study of these crania and stone implements, certain anatomical landmarks are found upon all the crania so examined. The conclusion has been, that they are of a very remote origin. The races to whom they belonged, were derivatives of the African Negro, and progenitors of the Anglo-Saxon race.

In short, the Italian race, which gave the world a Michael Angelo and a Julius

Cæsar; the Greek race, which gave to the world, Socrates, Plato, and Aristotle; the French race, which gave to Europe, a Charlemagne and a Napoleon Bonaparte, the Scandinavians, who gave a Gustavus Adolphus, Ericson and Prof. Finson; as well as the races to which Goldsmith, Sir Thomas Moore, Burns, Caxton, Shakespeare; Pushkin, (the Russian Negro poet) and Bismark belong, are simply sub-groups of the primitive Africanoid race of Europe. In the 'last analysis,' therefore, there is an ethnic unity between them, and the Negro race, as well as most of the inhabitants of America who settled on this continent, whether they are descendants of the pilgrims and Puritans of New England, the Dutch of New York, the Swedes and Quakers of Delaware and Pennsylvania, the Catholics of Maryland, the Aristocrats of Virginia, the Carolinas and Georgia; or the Spanish of Florida, are of European lineage; the present white inhabitants of our country sprang from a race, whom they do not love, as much as David did Jonathan. The physical variations which differentiate the dark races of the world from the fair complexioned races, are purely mechanical.

As the "Colonies" of African tribes wended their way into the European continent, they came in contact with the chilly winds of the glacial periods; they had to battle with newer conditions, adapt themselves to new environment, the character of the soil, occupation, food, pronounced variation in temperature and atmospheric condition, their greater distance from the heat and actinic ray of the tropical sun, altitude

of their dwelling, adopting the use of covering for the protection of the head and entire body, are the etiological factors, which have contributed toward depigmentizing the complexion of the Anglo-Saxon race. On the other hand, the natives of Africa, constantly exposed to the direct rays of the tropical sun, has for hundreds and hundreds of years, gone with the head and body protection so primitive, that it would suffice the scant needs of John the Baptist. The African forests are dense and boggy from which arise noxious gasses, from the decomposition of organic material, which permeates the atmosphere. Now, the science of medicine teaches us that constant exposure to the action of the sun upon the unprotected head and dermal covering of the unprotected body, produces a congestion of the parts, resulting in a hypertrophy and thickening of the histological structures of that organ. Chemistry teaches us, that carbon is taken into the system, in the form of various food-stuffs, which, upon oxidizing, gives up its heat and energy to the body, as a result of the chemical combustion of the protieds, phosphorous for the brain, calcium for the bones, nitrogen for the muscles, iron for the blood, silican for the hair, and skin; carbon, for the freckles on the face and choroid of the eye. But more carbon is produced than nature absorbs; and it is deposited by the lymphatics in the integumentary structures of the thickened skin, resulting in a permanent condition which becomes constitutional, and is therefore transmitted to their offspring.

Given similar conditions and environments, time element, with a liberal use of

soap and water, for the scalp and body; the daily and hourly use of the comb and brush to the hair; tooth brush for the grinders, frequent visitation to a good dentist, will produce a corresponding variation in the texture of the Negro's hair and the complexion of his skin, as is noticeable in the Anglo-Saxon. Instead, therefore, of an ethnic chasm between the dolicephalic skulled "Saxon or Dane," with orthognathus maxillaries and the dolicephalic skulled Negro, with his prognathous maxillary bones there is an ethnic unity. "There is one God, the Father of all, who is above all" Ephesians 4. 6. The Scripture says, "no man can serve two master." In this saying is expressed the inflexible principle, comprehended in the statement once made by Abraham Lincoln: "This country can not continue to exist half-slave and half-free."

As to whether the inhabitants of this country, speaking the same language, possessing the same national traditions, sharing in common with one another, the same customs, habits and religion possessing the same Aryan culture, will become heterogeneous or homogeneous, is a question with which we are now not concerned. It is interesting to note that, shortly before and after the Emancipation of the colored man, statisticians predicted the early demise of the American Negro. They even preached his funeral sermon. But since the issuance of the Emancipation, Mon-

day Sept. 22, 1862, the colored man has increased in numbers, from four and a half, to ten millions; thus, putting all calculations based on "vital statistics" out of business. As to the future physical condition of the American Negro, we may get a further hint from Dr. Joseph H. Ford, an army surgeon writing in the Medical Record Dec. 24, 1904, on some observations he made at a military post, Fort Reno, Okla. "The only difference between the 25th U. S. Infantry colored, and the 30th U. S. Infantry white: was, "The men of the Twenty-fifth were better developed physically than those of the Thirtieth" Infantry (white.) If the Negro continues to conserve his energy, and battle manfully in his environments, the future will find him occupying those heights where John saw "the four and twenty elders."

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Herbstgefühl

BY CHARLES BERTRAM JOHNSON



THE silence of night is abroad and far ;
The Earth, empty of summer's song-filled hours,
Is quiet grown, tho' in her desert bowers,
Now deeply still, the querulous crickets mar
The silvery stilliness of moon and star ;
Anear me, grieve the fading form of flowers,
The leafless trees despoiled of summer's dowers,
And black the fields with winter's blighting scar ;
The world seems dead as unfulfilled desires ;
No touch is felt of that warm Spirit Birth,
Which from the seed awaking reaspires,
And makes Life victor in the realms of Death ;
But still I know beneath the death-won blade
Spring's eviternal hopes are deeply laid.

Negro Foot-ball Players on New England Teams

BY WILLIAM CLARENCE MATTHEWS

DURING the past ten years, foot-ball has come to occupy a very important place in most Negro institutions of learning. The game, though still crudely played by most of the southern institutions, holds the same interest and excitement that it does for the under-graduates of Yale and Harvard. The Negro schools have the game minus the business of foot-ball. In Yale, Harvard or Princeton the player has to undergo the strictest discipline, which comes under the general head of "training." This element, which by the way is very essential to the best development, is eliminated in the Negro schools and partly accounts for the lack of foot-ball ability. Every team must be built upon strict business principles and conducted in the same manner, or the result of the season's work will be unsatisfactory.

There is no reason why such teams as Shaw, Lincoln, Tuskegee, Hampton, Fiske, Aliedega, Atlanta and Meharry should not cope with the best small colleges in New England. The great difference between the two types is the lack of business methods on the one hand, and the use of these same methods on the other. Negroes have shown their ability in more than one instance to cope successfully with the best players in the country. Out of the eleven greatest foot-ball players the country has ever produced, Mr. Walter Camp has chosen W. H. Lewis as the greatest centre-rush.

This is a remarkable fact when we realize that the proportion of Negroes who have played on college teams has been very small. It is well to say just here that Mr. Lewis is the most expert foot-ball authority in the United States to day. His treatise on foot-ball has never been outdone. He is considered by Mr. Camp as the brainiest man in the foot-ball world. It was through Mr. Lewis that the Harvard system of foot-ball was worked out and perpetuated.

HARVARD

MR. LEWIS was the first Negro to play on a Harvard "varsity" foot-ball team. It was on that famous team that "Bert" Waters captained, when each man wore a red leather suit. Since that time, only two colored men have played on Harvard teams in championship games; these men were HOWARD LEE of Boston and W. C. MATTHEWS of Montgomery, Alabama. So much has been written of late about this latter player that we will not say more about him here.

J. T. JONES of Old Point Comfort, Virginia, has been for five years a prominent member of the Harvard "varsity" squad, playing in many of the games. Jones was considered one of the best tackles that ever played at his "prep" school—Exeter. He is considered one of the strongest, as well as best developed men in the university. He was one of the most likely candidates for end-rush during the past season until an injured

ankle put him out of the running.

WILLIAMS COLLEGE

DURING the championship game between Williams and Dartmouth, the playing of MARSHALL of Williams was the occasion for much enthusiastic cheering. The honors for Williams that day were shared, equally, by Marshall and the Williams captain. More than once, when every other attempt failed, Marshall would plow through the heavy Dartmouth line for fifteen and twenty yards at a time. These gains were remarkable when we remember that Dartmouth had one of the heaviest and strongest teams in the country, while Williams' was very light. Marshall's position was right-tackle. He prepared for college at Exeter, where he was captain of the foot-ball team last year, being the only man of African descent to hold such a position at Exeter. While captain of Exeter, he defeated Andover, the rival preparatory school, in a very decisive victory. Marshall is a Freshman at Williams and comes from Baltimore. Other than Marshall, there is only one Negro in college at Williamstown.

MASSACHUSETTS AGRICULTURAL
COLLEGE

THE majority of New England institutions give every man a fair and equal chance to make the teams and if he proves himself worthy, they accord him all the honors they have to bestow. This point is forcibly illustrated in the case of CRAIGHEAD, who was this past season elected captain of the Massachusetts Agricultural College foot-ball team, commonly known as the Amherst "Aggies." Next year will be Craighead's

fourth year on the team. He plays tackle and is one of the most aggressive, as well as most consistent players in any of the small colleges. Before going to Amherst, Craighead was a student at Cornell, where he played foot-ball and rowed on the Freshman crew. One of the remarkable things about the Amherst "Aggies" team is, that during the past season they were coached by the famous Negro player, "Matt." Bullock, who played end on the four best teams Dartmouth ever had. Bullock turned out a team for Amherst "Aggies" this year which surpassed anything they have had for the past ten years. While a player at Dartmouth, Bullock was considered one of the best ends in the East. Though light, he was aggressive and faithful in every particular. This fact probably accounts for the rare popularity which he has maintained among all who know him.

AMHERST

ANOTHER end who has proved himself a valuable man in foot-ball is SHANNON from Amherst College. During the past season Amherst has shown remarkable strength on the gridiron, and one of their star players was Shannon. It will be remembered that last year Amherst defeated Columbia, and the year before overcame Harvard by a score of 6 to 0. A Negro who wins a place on such a team certainly has the requisites for a niche in our Foot-ball Hall of Fame.

COLBY COLLEGE

A FRIEND of mine who had been traveling down in Maine, during the past summer, told me that he noticed on the telegraph posts and on board fences the

name of WATKINS. Watkins weighs about 160 lbs., and is 5 feet 7 inches; yet he is one of the most remarkable half-backs in the Maine league. Bates, Bowdoin and the University of Maine know Watkins well and appreciate his wonderful performances for their rival college, Colby. Charlie Watkins prepared for college at Phillips Academy, Andover, Mass., where he played on the foot-ball team and ran the quarter-mile on the track team. When he went to Waterville, Maine, to attend Colby College, he soon became a popular idol and all that was necessary to draw a crowd to a game or a track meet, was to say Watkins would compete. It is this popularity which accounts for the appearance of his name in prominent places.

The Colby team, on which Watkins plays, is coached by "Tony" Harris, an old ex-player of Tufts College at Medford, Massachusetts. Harris has coached Colby for two years and has had considerable success. He was a hard player while at Tufts and was considered one of the best players on the team.

ANDOVER AND EXETER

So far, we have dealt with university and college teams in New England, but it would be unjust to close this article without mentioning the players at Andover and Exeter. These two schools have always stood out as the leading exponents of school foot-ball. Ever since GEORGE M. CHADWELL went to Andover in 1892, there has been a Negro on the Andover foot-ball team. The remarkable thing about it is the fact that every one of them have ranked as first-string players. The present member of the

Andover team is HENRY BULLOCK, brother to the Dartmouth player. Never has Andover had a half-back who would outclass Bullock. It is conceded by eastern foot-ball experts that Bullock was, during the past season, the best half-back in the East. Bullock is stocky, fast and as slippery as an eel. He seldom fails to gain his distance and his work as a secondary defence player is nothing short of wonderful. He was the tower of strength for Andover in its championship games with Lawrenceville and Exeter. He leaves Andover this spring and will enter Dartmouth during the fall and will, without doubt, make a name for himself.

SELDON, a powerful fellow and an excellent player, was the Negro representative on the Exeter team this season. He has been at Exeter two years. The Exeter team this year was considered one of the best that has ever represented the old New Hampshire Academy. Thus to have won distinction as a player on this team is considered a great honor. Exeter defeated its old rival, Andover, by a very large score and Seldon was one of the men who helped to do it.

The above named men constitute the most important Negro players on New England college and school teams. This is a list of which we might be justly proud when we consider that most of them have had to work their way through school and college, even while playing foot-ball. There are many more Negroes playing on school teams in and about Boston. In almost every case where a Negro plays on a team he is not the poorest player; his presence on the team attests to this fact.

The War in the Far East

BY JOSEPH G. BRYANT

THE war between Japan and Russia is the story of David and Goliath, on the arena of modern life. Though the former is but a ruddy youth, she has demonstrated qualities which have astonished the civilized world; and have won for her an enviable position among the advanced nations. An able strategist has said, that Russia's reverses, in the present war, are due to her "unpreparedness." In other words, she expected to settle her dispute with Japan through the medium of diplomacy; and therefore entered into the war through hasty necessity. But this is more of an excuse than an efficient cause. Any person who is tolerably acquainted with the events in the Far East, for the last eight or nine years, and especially Russia's occupancy of Manchuria, knows the real cause which has so conspicuously humbled her, is not to "unpreparedness" but backwardness and stupidity.

Russia's numerical strength is three times as great as Japan's, and has more than three times her natural resources, quite an important factor, and which from the start gave the larger nation a decided advantage. No European Nation should know the little brown men better than the Russians for they have been neighbors for seven or eight years. Since Commodore Perry awoke them from their ancient slumber, their upward strides in material and national greatness

have been unparalleled in the history of nations.

No doubt the reader remembers the events of the late war between Japan and China; the cause of the present struggle dates from 1895 when hostility between those two nations ceased. By the treaty of peace, Port Arthur with a large strip of the Lioatung peninsula and adjacent islands, was ceded to the rising-sun kingdom. At the same time, it was implied if not expressly understood, that Japan's influence in Korea, which was ostensibly the cause of the war, was to be paramount. Unfortunately for Japan and the peace of the world, in the Far East, Russia had coveted the same territory. It has been said, by the knowing ones, that she not only sought an outlet to the ocean, but also had designs on India, and for that purpose Port Arthur would give her the desired naval base. Whatever may have been her designs, she, with the aid of France and Germany, forced Japan to restore her newly acquired possessions. This high handed robbery was hid under a pretended solicitude for the welfare of China and Korea and for the imperative peace of the eastern hemisphere. From that year the humiliated and wronged nation began to prepare for the present conflict.

The indemnity paid by China went into warships and military equipment; Japanese men studied naval and military

science with unflagging devotion and with severe and patient training; her students were in all the foremost nations' naval and military schools. If the Russians had been alert and observant, they would have easily interpreted all those unmistakable signs of belligerent preparation. And above all, they should have had a better knowledge of the temperament and character of the people with whom they were dealing; and no matter what degree of amicable feeling existed between them, it should have been presumed that a progressive and sensitive people like the Japanese, would seize the best opportunity to resent the gross injustice which compelled her to relinquish her rights in Manchuria. It is a most serious blunder with far reaching consequences.

How can we account for this lamentable mistake, so humiliating and carrying on its face evidence of satisfied carelessness? Well may one of her admirals call it a disgrace and a crime. Some are disposed to attribute it to official corruption; I cannot share this belief. It seems to me to be due to the habit of under-estimating the intelligence and ability of other races, a deception common to Caucasian character. With the remarkable strides the Mongolian and the Negro races are making in advanced civilization, yet it is difficult for the Caucasian to believe that they themselves will not ad infinitum be the sole rulers of the world, limiting the metes and bounds of all nations and races. Hence an overweening sense of racial superiority reinforced by national contempt for the Japanese is one of the causes of Russia's

anomalous position. She believed that these orientals, removed only fifty years from barbarism, though plucky, would not engage her in arms, because of her powerful army and navy.

On the other hand, her little antagonist realized her own deficiency, and went to work to acquire strength necessary to sustain her claim to national manhood, and the right to develop. Russia is far behind Japan in general intelligence and liberal and progressive ideas, as well as in moral strength; and thus her numerical strength becomes her weakness. Undisputed evidence clearly proves that Russia would not have been better prepared, if she had had five more years of positive and direct warning. When the contention which ended in the present conflict was acute, and led Russia to make a naval demonstration in the Yellow sea, it was supposed that her navy was prepared for any emergency. Yet an admiral now a prisoner in Japan states: "The first Japanese naval attack on Port Arthur, was an absolute surprise to both the Russian army and navy." Some persons may be disposed to regard this testimony as the splenetic utterance of a disappointed and defeated Russian. Here is the testimony from a neutral, and a nation credited with being friendly to the Russians. General Rohne of the Prussian army, in his report to Emperor William says, that despite the timely warning, the Russians failed utterly to prepare for the encounter. "Then too" says he "while the guns of the Japanese were all modern and of the rapid firing pattern, those of the Russians were old and out-of-date, and many had done service

around the old Siberian prisons, and so were actually unfit for service in the field." Therefore it is evident, nothing but actual war could have dispelled the strong delusion, which robbed Russia of the belief that Japan, notwithstanding her threatening demands, would fight.

That the Japanese are an alert and daring people, no well informed person will undertake to deny; of this there is sufficient proof in the present struggle. She had watched Russia with the keenness of an eagle, and had most carefully noted all the movements of her army and navy, and was well acquainted with the military strength of Port Arthur. Hear again the testimony of the Russian admiral: "In every case the Japanese naval guns outranged ours by more than a 1000 yards." The fact plainly show that the Japanese knew the weakness of the Russian army and navy. With this information they knew when and how to attack, and where to strike the first most effective blow. The result is the Pacific fleet is annihilated, Port Arthur captured, and general Kuropatkin driven near the border of Siberia. Although these are brilliant victories, it must be remembered that little Japan is fighting one of the largest, and one of the most courageous, and bravest nations of the world. Her success is due to superior statesmanship, superior military and naval skill, and the unsurpassed bravery of her soldiers.

While Russia has been seriously fettered by backwardness, it has not entered into every stage of failure in the contest. The Pacific fleet, ship for ship, was equal to Japan's, and when we take into consideration the significant fact

that it is only within the two last decades Japan entered the family of civilized nations, the Russian fleet ought to have been the more formidable, if modernization and experience have any value. The defeat at Lioyang was due neither to "unpreparedness" nor backwardness; for the devices of science and human skill were exhausted in its defence. The courage, determination, and endurance of both sides have never been surpassed, in any army; the same is true of Port Arthur. Another potent reason for her defeat is the motive behind the guns. Japan is fighting for the right to live and expand, while Russia is moved by the lust of dominion, regardless of the moral element, which should have been the soul of her motives. Thus she is a robber fighting to retain stolen property. Her sins of rapacity and duplicity, her ignorance and despotism, the promise to vacate Manchuria, and the utter failure to make even the attempt or give the world a reasonable excuse, are a greater defeat than Japan can possibly inflict.

Japan has become a world power, and with it dies the absolute domination of the world by the Aryan people. Yet she will always be oriental, having incorporated into her national life the best features of Western civilization. Within the last decade there has been a great awakening among the Mongolian race; the desire for modernization, permeated with the spirit of Christianity, is becoming more wide spread. I think it can be safely predicted, that within a few centuries, the Asiatics will lead the world in civilization and moral ideas.

It would seem that the Western people have reached the highest stage of effi-

ency and development. Man has made wonderful progress under their tutelage; their mission seems to have been to develop their race by bringing to it a larger measure of liberty, and establishing governments equal to its protection and welfare. Never has there been a greater intellectual activity, and a wider spread of letters in any other period of the world's history. Their civilization is hardy and progressive; although professedly Christian it is the most cruel; and their slavery excelled in barbarity the Egyptian task masters. All the races accuse them at the bar of justice. The Mongolian, Malay, Negro, and

Indian, have felt their oppressive, stifling, and annihilating influence. Where ever they have carried Christianity, with few exceptions, they have finally taken possession of the land. Their mania for material greatness, which leads them to enrich themselves at the expense of other races is their greatest weakness; and perhaps, will be the cause of their final rejection as leaders of the world.

Let us hope that the distinctive feature of Mongolian civilization, will be the extinction of racial arrogance and oppression; and a larger and a more complete realization of the principles embraced in the decalogue and the Golden Rule.

What is Education?

EDUCATION is the science of judging for one's self, of judging by values. It is not all learned in the schools and colleges—most of it is not; but the foundation is best laid there, and on this foundation rests the framework of life. . . . The man who once grasps the precision of mathematics, the sense of plan that pervades science, the grandeur of philosophy, the nobility of literature, or the beauty of art, or a single truth from these—is never quite

the same again. By so much significance as the truth he has grasped possesses, by so much is he a higher man. He may fall, but he has established a loftier standard to measure even his fall. He has breathed mountain air and can never again be quite content with the fogs from malarial swamps. He has learned to measure his possessions *ad valorem*.

W. E. Aiken in the February "EDUCATION."

Do Tuskegee Graduates Meet the Demand?

Two Striking Examples of Tuskegee's Influence

By J. FRANK ARMSTRONG

A Successful Negro Architect

MR. CHARLES S. BOWMAN of Kansas City, Kansas, is a young colored man who is making a record as an architect of which any young man might reasonably be proud. Only three years ago he opened up his office in Kansas City as a license architect and his work has given such general satisfaction that it has constantly grown, until he is now recognized as one of the best architects in the city regardless of the fact that there are a number of white architects there who have been working at the trade for a number of years. Bowman's success lies in the fact that he has at the bottom of his experience as an architect a thorough training in the literary branches and is a competent carpenter as well.

Some thirteen years ago he was employed in a book store at his home, Vicksburg, Mississippi, where he received seven dollars a week for his services. This was a better wage than most colored boys the age of Bowman at that time received in the South, but he was ambitious and decided to give up this work for the purpose of entering the Tuskegee Institute, Booker T. Washington's school at Tuskegee Institute, Alabama. Anxious for an education, but without the necessary money to secure it, the Tuskegee Institute afforded

young Bowman just the opportunity he desired, for at this school Negro boys and girls are given the chance to work out their expenses and at the same time secure an education including a trade. In 1892 Bowman entered Tuskegee. He was admitted to the night school and assigned to the trade of carpentry. In the night school he worked at his trade during the whole of each day and studied and recited his literary studies at night. In this way he became proficient at his trade and by his work was able to make the necessary money to pay his board and at the same time do one-half as much academic work as the student in the day school. Bowman spent three years in the night school after which time he was able to enter the day school. That is, he had accumulated sufficient money in the school's treasury with which to pay his expenses in the day school, where he studied his literary branches in the day time and worked at his trade each alternate Saturday and one day in each week. This system enables any Negro boy or girl, who is willing to work, to secure an education even though he or she has little or no money. Board, including room, fuel, light and laundry costs the student \$8.50 a month, but some students in the night school are able to make from twelve to twenty dollars each month and the amount over

the price of board is credited to their account in the school's treasury to be used by the student after entering the day school.

In the day school Bowman remained four years. After three years in this school he completed the trade of carpentry and one year later, when he received his diploma from the Academic Department of the Institute, he also completed the course in architectural drawing which he had been studying in connection with carpentry. It might be said here that one of the many reasons why an artisan, who has been trained at Tuskegee, is nine times out of ten such a first-class workman is, that the students in all mechanical departments are taught in the drawing room to make their own plans and to read the plans of others. Each student in the carpentry division, for instance, is taught to draw the plans for a building and to read the plan of any building which is placed before him. This same thing is true with all the other thirty-six industries taught at the institution where plans are used in the trade or industry.

During the seven years Bowman spent at Tuskegee he remained at the institution during the summer and thus got the benefit and experience of working at his trades. Besides having the chance to work at his trades the whole of each day during the summer vacations and thus get valuable experience, he was paid for each day's work and was able to accumulate enough money in the school treasury to pay for the succeeding year's schooling.

A few days before Bowman finished his courses at Tuskegee in 1899, the

school received a call for a man to take charge of the teaching of architecture, carpentry and cabinet making at Western University, Quindaro, Kansas. Bowman was recommended and immediately began his work after his graduation. In this position he proved himself to be a valuable and well-equipped man. With but meagre equipment in the way of tools and instruments he pushed the work to a high standard and at the time of his resignation, so well had he performed his duties that the students who came under his immediate instruction wanted to petition the trustees of the school not to accept his resignation.

On May 23, 1902 he left Western University and the following day began work for himself as an architect in Kansas City where he has been ever since, and has won marked success in his work. He makes a specialty of high class ecclesiastical, municipal and domestic architecture. Speaking of the training he received at Tuskegee, Mr. Bowman says: "The peculiar thing about the training which I received at Tuskegee is that it has not only fitted me to hold my own with others in the same line of work and fill positions requiring subjects which I studied there, but it has enabled me to create positions for myself out of which I can make a comfortable living. The thought as to how I shall make a living gives me little or no concern now."

This testimony is in direct accord with the fact that Principal Washington is constantly impressing upon the students at Tuskegee, namely that they should learn to do some one thing and do that in a way that it cannot be improved upon, and that then they will have no

difficulty in finding a place for usefulness, as the world is constantly looking for men and women able to perform real service—men and women well-equipped for usefulness. Mr. Bowman is one of more than six thousand young men and women in all sections of the South and of the country, who can testify as to the value of such training as is afforded at the Tuskegee Institute.

Successful Negro Planters

ANOTHER striking example of the service and worth of the Tuskegee graduates is extensively treated in a recent issue of *THE ATLANTA INDEPENDENT*:

"The Tuskegee Institute, Tuskegee, Alabama, is constantly fitting Negro young men and women for lives of usefulness. The training in each of the thirty-six industries of the school is thorough and intensely practical, so much so that the graduates of the school and those who for one reason or another are forced to leave the institution before completing the course, but who remain long enough to get the true spirit of the school, are able to return to their home communities and teach the people there how to live lives of helpfulness and of achievement. One of the most encouraging things in connection with the work of the school is the fact that such a large number of its students make use of what they learn here after leaving the institution. Tuskegee is preparing men and women to do just such work as the world wishes done.

Some years ago two young men named Reid came to Tuskegee from a plantation about twelve miles in

the country. Before coming they, with their father had planted a large tract of rented land each year, and while they had made a living they were unable to reap the results of their labor that they should. The father and the boys had cultivated about eleven hundred acres of rented land each year for nearly twenty-five years, but it had never entered into their minds to buy a farm for themselves. While at Tuskegee, Frank Reid worked at carpentry and upon the farm, and Dow put in all of his industrial periods upon the farm. Here they learned the use of the latest improved farm machinery—implements which made farming more of a pleasure than a drudgery. At the same time they were receiving instruction in books—taking the regular academic work of the school. All students at Tuskegee are required to attend all the regular religious services of the school, and so these young men received a three-fold education—training of the head, heart and the hand. For them to have completed the whole academic and agricultural courses at Tuskegee would have required five years, but after having spent three years here they were needed at home and left in 1891 at the end of the B Middle year.

Now it was that the value of the training received during the three years spent at Tuskegee was to be demonstrated. Here they had the importance of property getting impressed upon their minds. They had been taught to cultivate the soil so as to make it produce the greatest amount

with a given amount of labor. They had been taught that it was highly important for every individual to own a home just as soon as possible. As a result of this teaching, soon after returning to the rented plantation they decided to buy a farm of their own. They entered into an agreement to purchase a farm of 320 acres, four miles from the old homestead, and with little or no money, but with a determination to succeed, they began to cultivate the land. They agreed to pay \$5.60 an acre for the place, and regardless of the fact that they were without money when they decided to purchase the farm, in two years they had paid the whole of the purchase price, \$1,760. Since this time they have bought 285 acres more, making 605 acres in all. This land is all paid for. Besides this land they control 1,580 acres that they rent, making 2,185 acres controlled by them. Of this rented land they sub-rent enough so that their own rent of twenty-three bales of cotton a year costs them nothing. This year after their tenants were paid they had one hundred bales of cotton wholly their own.

The stock and farming implements on the farms operated by the Reid brothers, as they are styled for miles around, are far superior to those seen upon most of the Southern plantations. On the farm of 320 acres are seventeen fine horses and mules, all large and in good condition; there are thirty well-bred cows and fifty fine healthy-looking hogs, besides a large number of chickens and guineas which furnish plenty of eggs for the fami-

lies' use. The farming implements, including plows, mowers, rakes, harrows, etc., are of the latest improved Deering make. The four double wagons, the single top buggy, the road wagon and go-cart are all in good order and are kept under cover when not in use. Not infrequently do we find farmers in the South who, when the crop is made, leave the plow, the mower, the rake, and in fact all the farming implements standing out in the field in all the weather during the winter months. A visitor to the Reid brothers' plantation however, will not find this to be true with regard to their farm machinery. Each piece of machinery on this plantation has a place under a shed built for the purpose, and is kept there when not in use.

There are eight dwelling houses on the plantation—a fine six-room house with a large kitchen costing \$1,500, occupied by Frank Reid and his father with their families; a good three-room house in which Dow lives and six good log cabins in which the farm hands live with their families. The Reid homes are nicely furnished throughout and are well kept. The bedrooms are large and clean, each having sufficient windows and doors to permit of necessary ventilation during the sleeping hours. The dining-rooms are well kept, and the whole interior of the houses present a neat, tidy and attractive appearance.

A large cotton gin with an eighty-tooth saw is owned and operated by these young men. Besides ginning their own cotton they gin the cotton

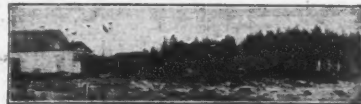
raised by nearly all the other farmers in their neighborhood.

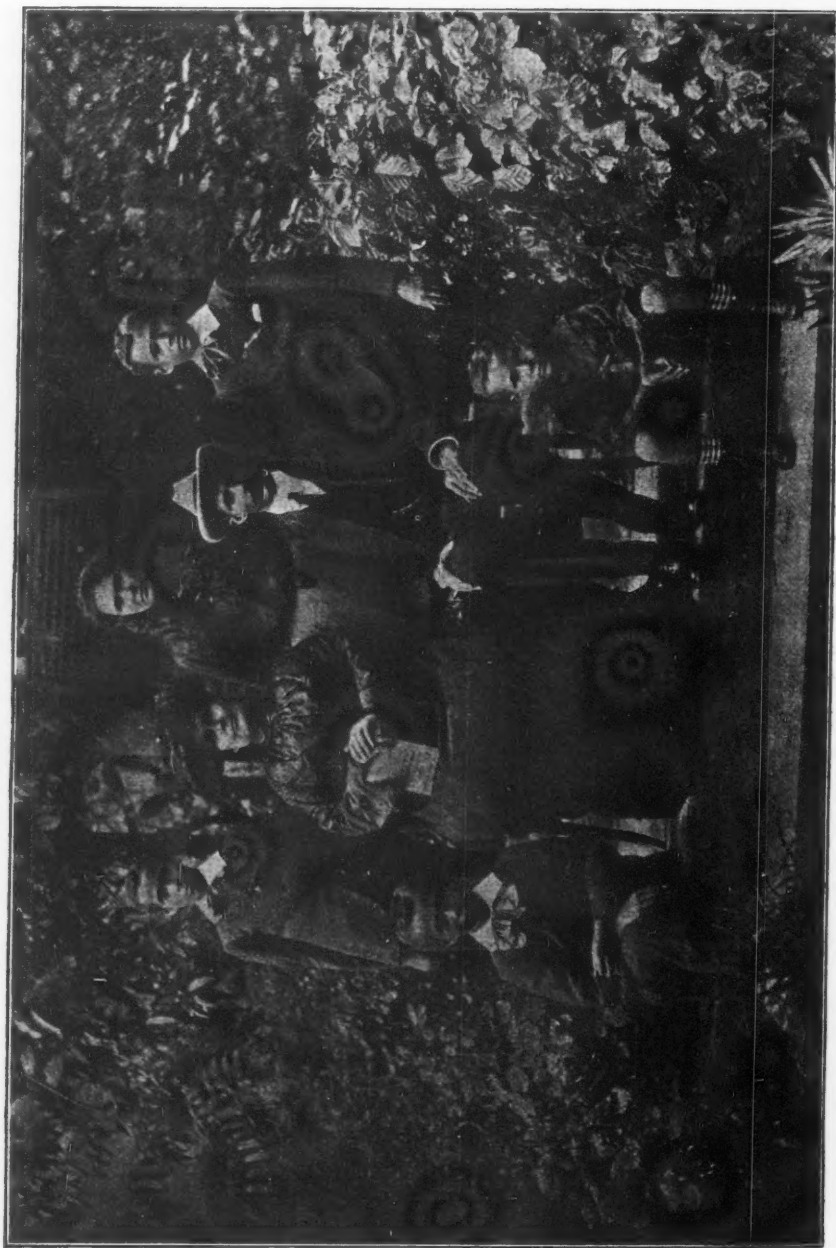
The postoffice at Dawkins was formerly about four miles from its present location, but since the Reid brothers settled where they now are and the community built up so rapidly, the postoffice was removed to their place and the plantation was named Dawkins. The postoffice is located in the general merchandise store of the Reids, and Frank Reid is the postmaster. The store building is a large two-story frame structure, the second story being used as an Odd Fellows' hall. They do a business in the store of about five thousand dollars a year.

There was neither a church nor a school house in the community when these young men went to Dawkins. They purchased four acres of land near by and donated it for the pur-

pose and assisted in building a comfortable church, which was used both as a church and a school-house. Church services are held regularly in the building now, but the building is no longer used for a schoolhouse as a neat two-room schoolhouse is now built upon this four acres of land and a good school is conducted there from five to seven months each year.

The Reid brothers furnish examples of what hundreds of Tuskegee students and graduates are accomplishing in all sections of the South. In their community they are setting an example in thrift, economy, and in home-getting which is being followed by a large number of Negro farmers. They are making practical use of the training received at Tuskegee. They are examples of what the Tuskegee Institute stands for:





THE WATERMAN FAMILY—See opposite page

The Career of Arnold A. Waterman

Trinidad's Leading Merchant

By R. H. A.

ARNOLD AUGUSTIN WATERMAN was born on the 31st of May, 1862, on the island of Barbadoes. Young Waterman came to Trinidad when a mere boy with his father, George W. F. Waterman, a school-master and Lay Reader of the Anglican church. The new arrivals seemed to have made their first settlement in Conva, one of the country districts, but later on we find Mr. Waterman, Sr., opening the Chacon, (now Richmond Street E. C.) school which was as far back as 1875. In the following year young Waterman was apprenticed to a printing office to become a compositor, and had he remained he might have been to-day the owner and proprietor of a newspaper office, but the slow routine of printing as it was then carried on—there were no daily newspapers published then—had no charms for such an active and ambitious youth. He wanted a more active field with brighter prospects to the toiler, so he became an employee of the firm of J. Alcazar & Son, one of the dry goods merchants at that time—1879. For nearly four years the lad, who was destined to become one of the leading merchants in the town in which he started out as a petty clerk, worked hard, taking in all he could and saving expenses with the greatest care. In 1883 the

firm of Alcazar & Son gave up business, and the head of the firm recommended young Waterman to Mr., now the Hon. Geo. Goodwide, "The Caledonian House," one of the leading and largest dry good houses in the West Indies, and from the moment that he entered this firm it may be said that he began in earnest the career which he has so nobly lived. It was only on the 2nd of November, 1883, that he began his career at Goodwide's, and in June of the following year his new employers recognized fully his ability and placed him in charge of their hat department, where he continued until he severed his connection with the firm to open his own business.

In March, 1895, one of the most destructive and disastrous of fires occurred here, and to meet the demands of their customers, as well as to keep their employees at work, all of the merchants opened temporary stores all over the city with such goods as they had lying at the customhouse. The firm of Goodwide was no exception to the system, and Mr. Waterman was placed in charge of the hat store. He was also made a partner in this temporary business. The present store of the Caledonian House was completed in 1896, and re-opened under the style and firm of Goodwide & Stephen, and Mr. Waterman re-entered his old charge.

The experiences which Mr. Waterman gained at the temporary store of which he had charge, coupled with the business principles which marked his success throughout his career as a dry goods clerk, served to accentuate his intention to engage in business of his own account; so in the month of March, 1899, Mr. Waterman announced the opening of business at No. 14 Fredrick street. He began by confining himself chiefly to the hat trade, and occupied part of the premises mentioned above. It was soon seen that there was a general change as far as both price and the quality of hats imported are concerned, and so great was the demand for hats from "the hatter,"—as he is everywhere called—Mr. Waterman could not supply the demand. He has always refused to let grass grow under his feet. He next turned his attention to ties and shirts, and in this branch of the trade he also made rapid progress.

Mr. Robert Henderson, a gentleman of Scotch birth, who occupied part of the premises at No. 14 Fredrick street with Mr. Waterman, ceased to carry on business about this time and gave up that part of the premises which he occupied. Mr. Waterman then took over the whole of the place, and now entered right earnestly into this trade. Boots were soon added as part of the already large stock, and this was soon followed by tweeds and all other things necessary to make up a modern and up-to-date outfitting establishment. "Nothing succeeds like success" is a well-known and time-worn adage, and the success which hangs on to his firm has been the talk and comment of all Mr. Waterman's numer-

ous friends and customers. Among the former the Hon. Geo. Goodwidge, M. L. C., his former employer, may be classed as one of his best. Mr. Waterman has been the recipient of valuable presents from this gentleman, who is a Scotchman of the good old type. To-day "Waterman, The Hatter," is a household word, not only in Port-of-Spain, the capital of the island, but in the remotest part of the country districts. Mr. Waterman believes in advertising, which is half of the success of his business, and he never tires of introducing some new novelty.

A hard worker is Arnold Waterman. He is down to his place of business at 7 o'clock in the morning, and from the moment he enters he is busy here and there, inspecting the stock, seeing what goods are to be ordered by the next mail; directing and having something which is in its wrong place put right, or even attending with his own hands to a customer, for whom he always has a good joke and a pleasant smile. Mr. Waterman has in his employ twenty-six hands.

Recently Mr. Waterman had to remove his place of business to No. 15 Fredrick street so as to measure up with the growing trade. Here he has added a tailoring department, which is fast becoming one of the leading tailoring establishments in the island. Every mail steamer from Europe or the United States brings new goods to Waterman, "the hatter." The "Waterman light-as-air hat" is a general wear throughout the island, and what dude would think himself complete if he did not have on a Waterman bow and collar! This firm has the distinction of introducing pan-

ama hats as well as the cleaning of them. Renovating felt and silk hats are special features of the business of the firm. Such is the business side of life of Trinidad's leading merchant.

In 1888 Mr. Waterman married the charming Mable Alecca Fleming, who is connected with some of the oldest and most respected families in Trinidad. She has borne him six lovely children, who are the pride of their parents. Mr. Waterman is never so happy as when in the circle of his family. One of his children, a lovely girl of five summers, died in 1902. Mr. Waterman owns a fine residence.

St. Francois Valley Belmont is one of the suburbs of the city, to which is attached several acres of cool and shady acres of land, and it is here that one sees a loving father and devoted husband after busy hours spent in the hot city, indulging in a romp with his family amidst their shady orchards, applying

the well-known maxim of "all work and no play makes Jack a dull boy."

He is indeed the worthy son of a worthy father. The religious principles instilled into him by Christian parents have not been lost sight of. Mr. Waterman is a regular attendant at St. Margaret's Anglican Church Belmont, where in 1889 he was elected a member of the first vestry. In 1892 he was elected People's Churchwarden and secretary of the vestry, a post to which he has been re-elected every year since. Mr. Waterman was also a member of the Building committee of St. Margaret's church, and was appointed a lieutenant of the church brigade of the parish in 1896, but has since resigned, owing to ill health. He was placed on the Reserved list of officers. Mr. Waterman was elected a Lay Representative for the parish of St. Margaret to the Synod in 1902. Re-elected in 1903 and 1904.



The Better Looking

BY GERTRUDE DORSEY BROWN

"THERE is a certain social clique in many small towns that merits the ambiguous epithet of 'up-to-date.' There are certain gentlemen who are occupying positions several degrees below that of senator, who are yet prone to consider themselves lords of creation, but for unprecedented presumption this case of 'Clarice Jones beats the record,' and Miss Mildred handed the morning paper to Miss Elizabeth and advised her to examine the personals.

Miss Elizabeth glanced hurriedly over the first page and then became deeply interested in the fourth, while her sister sewed vigorously on the pajama and waited for some recognition of the wisdom of her comment.

"That sounds good," murmured Miss Elizabeth.

"What sounds good?" snapped Mildred.

"Why this new kind of cream fudge served with candied cherries and pistache I can just imagine how delicious it must be," said Elizabeth smacking her lips.

"I must say Elizabeth Lucas, you are the most exasperating creature I ever saw. Here I gave you the paper to read a personal, and you have been wasting this time reading the recipes, finding some expensive way to get the stains out of the old table cloth and I dare say hunting up the market quotations for butter and cheese, ascertaining the exact

time for the trains to go and come, and informing yourself generally on such topics as will be of no earthly or heavenly value to you," and with an indignant bounce the younger sister left the room.

Her words had the desired effect, however, for Elizabeth began dutifully to hunt the personal column and having found it, read the advertisement of Clarice Jones:

"WANTED—Correspondent with view to matrimony, by refined and educated lady—good looking—sweet voiced and owning extensive property, etc., etc."

This description was even too much for her to pass by without some word of protest.

"Refined and educated lady—indeed, —any person who says, 'pizen' for poison; and 'taters' for potatoes—pshaw! Good-looking—humph!

"Owning extensive property—ha! ha! She must refer to her feet and her pompadour for they are extensive enough land knows," and Miss Elizabeth continued to read the personals.

Suddenly jumping up and clasping her hands she rushed to the door, and almost fell into the arms of Mildred who was just returning to the room.

"O Mildred, we're in it too," she screamed.

"In what?"

"In the paper among the personals."

"In the paper among the fiddle-sticks. What ails you? Do you want the

smelling salts? Is it your nose or your instep that hurts!" and Mildred, the younger, looked half sorrowfully at the excited Elizabeth who still protested that the paper contained a personal that concerned them.

"Here is the piece, and you read it for yourself if you can't believe me," and sure enough with many little catches of the breath Miss Mildred read the following:

'Will the two attractive ladies who made purchases at Roberts' music store yesterday morning call on or address Mrs. B. S., Hotel White, Room 28, third floor? That there be no mistake the taller of the ladies wore a dark tailor-made suit and walking hat, her companion who was the better looking of the two, wore white shirt waist and brown walking skirt. It is important that this receive attention.'

"So I am the taller of the two attractive ladies and quite naturally you are the better looking and we constitute the Alpha and Omega of this important advertisement. Really Bess, this is all your fault, for in my very bones I felt that your buying that copy of 'The Angels' Serenade,' when you can neither sing nor play it, was a piece of extravagance, but you never will listen to my superior advice, although I am your youngest sister."

Miss Elizabeth received the sisterly caress that always followed invectives of the petulant Milly, and then walked to a small escritoir and took from it a roll of music which had not been opened since its purchase the previous day.

However instead of "The Angels' Serenade," the roll contained the written copy of the celebrated "Intermezzo from

Cavalleria Rusticana," as prepared for the violin and clarinet.

"O I see it all—I made a mistake and picked up the wrong roll. Evidently Mrs. B. S. has my music and I have hers, and it will be no harm for you to run down to the Hotel and exchange it for me," and Elizabeth smiled most bewitchingly upon Mildred, who although in no wise deceived or flattered was yet strongly in favor of gratifying her curiosity to see the person who dared to say that she was not as good looking as her sister.

It was four o'clock, and Tom, the porter was just leaving the hotel to meet the 4:20 train, when a tall, neatly dressed lady presented herself at the office desk and asked to see the register. The obliging clerk dipped the stub pen into the ink and extended it to her, which courtesy she refused by adroitly remarking, "I am looking for a friend."

Yes it was there: Mrs. Brownlee Stuffæ. Room 28—3rd floor.

As she entered the elevator a sudden sense of the awfulness of her position rushed upon her, but it was now too late to retreat, and when she knocked at No. 28, she felt in all respects equal to the occasion.

She opened the door in response to the summons to enter, and beheld a sweet faced woman seated by the window before a music rack; and on the floor beside it, lay a violin, and a music roll,—the exact duplicate of the one she carried. The lady arose and advanced, and with an encouraging bow said, "You are the lady, doubtless, with whom my son made an exchange of music rolls at Roberts' store yesterday. Do be seated and let me tell

you how thankful we are that you saw and answered our 'ad' in the paper." While Miss Mildred surrendered the roll Mrs. Stuffæ continued:

"You see my son is first violin in the Metropolitan orchestra and as his copy of the intermezzo had been misplaced, we had not time to send for another which contained both parts, so Mr. Roberts kindly consented to make the necessary copy, and by mistake it was given to you I suppose.—Ah here he comes now," and the door opened and a young man entered. Mildred recognized the person who had held the door for her and Elizabeth to pass out the music store, but her manner was perfectly formal and stiff as Mrs. Stuffæ undertook the honors—"My son, Mr. Brownlee—Miss—"

"Lucas," supplied Mildred.

While Mr. Brownlee was delivering himself of the usual formulae, Miss Lucas was secretly annoyed to think that so handsome a young man would dare advertise her in the paper as less beautiful than Elizabeth.

They were on the whole very friendly people but Mildred refused to overlook their one great error, and even when Mrs. Stuffæ thrust upon her two reserved seat tickets for the evening concert, she mentally vowed that the person who occupied seat No. 74 at the Grand Opera that night would in every particular be as lovely as the holder of coupon 75.

The result of this determination was so emphatically impressed upon the mind of the first violin and his mother, who occupied seat 73, that after being introduced to Miss Elizabeth at the close of the program, they went back to the

hotel and for half an hour discussed the Misses Lucas, especially the tall, proud Miss Mildred.

Exchange of courtesies soon followed, and during the week of the grand concerts, a friendship was formed between the families of Mrs. Brownlee Stuffæ and Mr. Daniel Lucas, which certainly was more substantial than those usually formed upon the basis of a newspaper advertisement.

During the months which followed the departure of the Stuffæes, an occasional square envelope contained the message which kept Miss Mildred informed of the movements of the first violin, and wherever "Intermezzo from Cavallaria Rusticana;" or "Angel Serenade" appeared on the program, they were underscored in a most pronounced way.

One evening in May while Elizabeth was reading the paper she espied a second pathetic appeal from Miss Clarice Jones to the general masculine public.

It seems that her wants had not yet been gratified notwithstanding the good looks, sweet voice and extensive property.

"Really Mildred, I am sorry for the poor soul, and hope she will find what she wants in the way of a correspondent."

"I don't pose for a philanthropist myself but I mean to help that woman in some way," and Miss Mildred answered the door bell while Elizabeth pushed forward the best chair and shook out the cushion with a deft hand.

"Well who would have thought of seeing Mr. Stuffæ to-day? but here he is," was the introductory speech of

Milly, as she advanced with her guest into the room.

Instead of explaining his unexpected visit at the beginning, the first violin was ready to go before he ventured the information—

"I am hunting some one who can take the place of our soprano. She was called to Boston to-day and we give a concert to-morrow evening at the Normandy, in Columbus, and we must find a substitute."

A wicked gleam was in the eye of Mildred as she gave Elizabeth a warning glance, and then smoothing down the ruffles of her pretty dimity she very modestly offered her services to the young man.

"O Miss Mildred, can you help me out" he exclaimed.

"I do not sing myself, but I read in one of the late papers the advertisement of an accomplished lady with a sweet voice and as I happen to know her, I'm sure I could make arrangements for you to meet her and you might be able to procure her"—and again the eyes of one sister said to the other, "Say one word if you dare."

"I will give you her address and a note of introduction," and while Mildred left the room to write the address of Miss Clarice Jones, Miss Elizabeth was left to entertain the visitor.

Her determination that the plans of her sister should not succeed, urged her to remark, as soon as they were alone:

"Mr. Stuffæ, I beg that you do not put any dependence upon the services of the sweet-voiced lady of whom Milly speaks. Actually her voice is—well not at all what you expect, and this is

only a little joke of Milly's."

"We will settle matters in my way," he laughed as Milly re-entered the room, and handed him the note of introduction.

"I have decided to ask Miss Elizabeth to accompany me and hear the lady sing, as she has such excellent taste I am sure her assistance will be of value to me, so please get your hat and we will go."

Again the eyes of the younger sought the eyes of the elder, but for once Elizabeth wore the serene look of the just, "who knoweth his duty and doeth it," and as she passed into the hall she said sweetly, "I'll not be gone very long, dear, you may depend upon that."

Miss Clarice Jones was not at home to all appearances but as her callers were about to leave, the lady with the sweet voice, entered the yard from the rear, and catching sight of the gentleman, she hastily cast aside her apron, gave the extensive pompadour an affectionate pat and with a voice like the echo from a frenzied Zobo shrieked at him:—

"I reckon you're the chap from Rileyville who wants to marry me, and as you're not bad looking, jest come in a spell and may be I'll have you."

Without a word, but with a dangerous look in the eyes which said "This is the most unkindest cut of all," Mr. Stuffæ wheeled around and led Miss Elizabeth from the yard.

Even Job in his misery was allowed comforters, and why need the first violin go comfortless?

How thoroughly he was comforted we can only surmise from the short conversation that Miss Mildred overheard as she lowered the window.

"But Jack I did not think you cared for me, I am not nearly so clever or so attractive as Milly, and, and—"

"And what, darling?"

"Just think, we became acquainted through the newspaper," Mildred closed the shutters with a bang and in mimic

disgust muttered—

"I never did believe in newspaper personals but she ought to, for he still clings to his first impression, 'her companion is the better looking,' and in spite of all I can do or say, she is the better looking."

*Economy

BY B. F. THORNTON

I FEEL honored beyond expression, at the pleasure derived from being called upon to address you on such an important subject. * * Every thinking man is looking and hoping that his future condition will be bettered. We are apt to get our eyes fixed on the great height to which men have soared, and thereby lose sight of the lowly conditions from whence we sprung. Cornelius Vanderbilt began life as a farmer, A. T. Stewart made his start in life as a school teacher, Geo. W. Childs was an errand boy for a bookseller at (\$4.00) per month, Jay Gould canvassed Delaware county, N. Y., selling maps, Whitelaw Reid did work as a correspondent on a Cincinnati newspaper at \$5.00 per week, Adam Forepaugh was a butcher in Philadelphia, Pa., when he decided to go into business, Senator Brown made his first money by ploughing his neighbor's field with a pair of oxen, Andrew Carnegie did his first work in Pittsburg, Pa.,

at a telegraph office, at \$3.00 per week. So it is with all; great futures have small beginnings. All these noted men have stood just where we to-day stand, relative to a future. There is no man in good health who may not become independent, if he will but carefully husband his resources and guard against the leak of useless expenditures. But to become independent one must be willing to pay the price. He must be industrious and prudent; perhaps the harder of these rules to follow is the latter. We will find many persons who are industrious, but few who will properly manage their earnings. The class that work the hardest, spend more and are careless of their earnings. Instead of saving to provide for a rainy day, they eat, drink, and lavishly spend their earnings, and when financial reverses come, and when mills and factories stop, they are ruined men, compelled to live from "hand to mouth," not having more than a day's ration ahead for actual needs. They are not much better off than slaves. They are

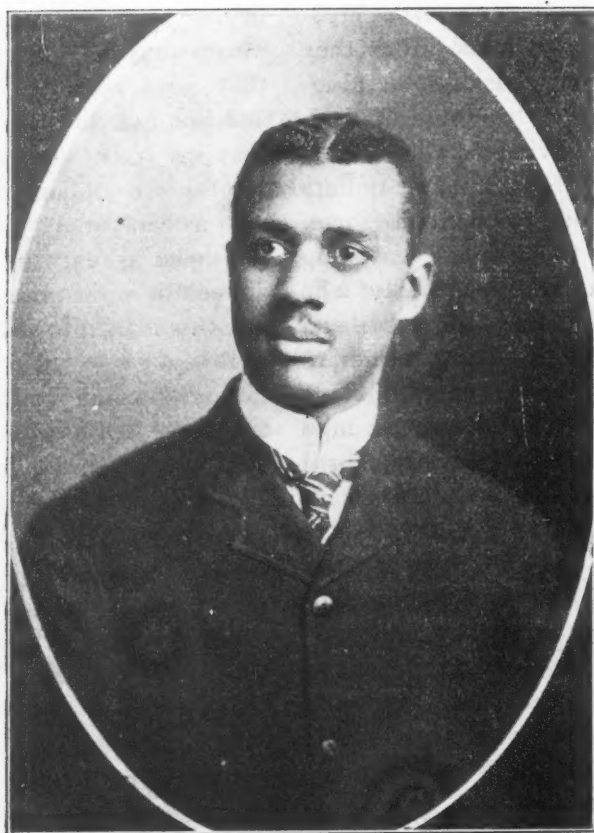
*An address delivered to the Y. M. C. A., Fort Robinson, Neb., January 4th, 1905.

not their own masters, they are like "driven cattle," and may at any time have to choose between bondage or starvation. They cannot help being servile, for they know they can neither command their time nor chose how or where they shall live. To one who has seen much of the miseries of the poor, it is hard to account for this shortsightedness. Ask those who spend all as they go, why they do not lay aside something, and they will reply, "there is no use, what good is the saving of a few cents?"

If I could save four or five dollars per week it would amount to something." It is by this careless reasoning that thousands are kept in poverty, who could by self-denial be comfortable and independent. They do not consider to what enormous sums little savings reach, at least when continued through series of years. What workman is it who may not save fifty dollars of his earnings each year? Yet this small

sum compounded at 6 per cent. interest, amounts to about \$650.00 in ten years, to about \$1,060.00 in twenty years, thus securing a sum that would be of great assistance to him in his old age, and considered a rich man in most of our little towns. In conclusion let me impress upon you, to pitch your keynote below your earnings. Whatever your means may be, so apportion your wants that your earnings may exceed them, and you can do this no matter what you may say to the contrary. A man whose pay is ten dollars per month, may be rich as compared to his next-door-neighbor who is earning much. Economy should be your watchword. If we will put this idea into actual practise, ours will be a respected people. A man may live within the limits of ten dollars, or above the limits of four thousand dollars. It is said in words of infinite truth: "He that despiseth small things, shall perish little by little."





BENJAMIN J. GANT

(See opposite age)

HERE AND THERE

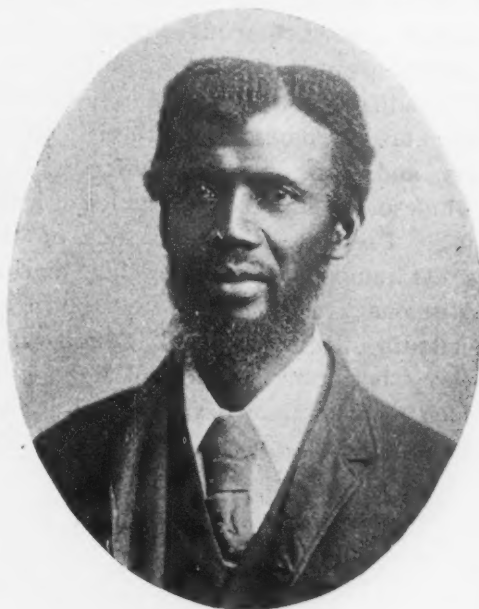
Department Commander an Afro-American

MR. JAMES H. WOLFF, an Afro-American lawyer of Boston, has been elected Department Commander of the G. A. R., for the State of Massachusetts. This is the first time in the history of the Grand Army that a colored man has been so honored. As Commander of the Division of Massachusetts, which state also claims the Commander in-Chief of the National body, Commander Wolff will lead the parade at the next National Encampment in Denver, it being an established custom in Grand Army circles for the state from whence comes the Commander in-Chief to lead the parade.

Mr. Wolff is well-known in Grand Army circles. He was Vice-Commander of his state prior to his promotion, and has served as Judge-Advocate for the National body. He has been a member of his Post for only twelve years. The new Commander is a well-known lawyer, and enjoys a large practice. He was born in New Hampshire, and proved himself an able seaman during the War of the Rebellion. After the war, he taught school at Darien, Ga., and later, practised before the Baltimore bar.

In Business in Liberia

MR. BENJANIN GANT, who now lives in Liberia, and who contributed the article, "Liberia: a Modern El Dorado," which appeared in the February COLORED AMERICAN MAGAZINE, is a native of Tennessee, and re-



MR. W. B. GANT
(Father of Benjamin J. Gant)

ceived his training under Prof. Merry of the Jackson public schools. Mr. Gant is now engaged in business at Monrovia,

and, judging from his letters, he is prospering, and satisfied both with his present work and the future of Liberia. From time to time, Mr. Gant will address the public upon questions that may arise in that Republic, as well as treat upon the industrial outlook of the country.

The President of Lincoln

PROF. BENJAMIN F. ALLEN, the new head of the Lincoln Institute, Jefferson City, Mo., who is a product of Atlanta University, is making a gratifying record of efficiency and strength in the place where he now stands. So impressive have been the services of President Allen, that in appreciation, he was chosen by the General Assembly of his state to take part in the Lincoln Day exercises. So well did he acquit himself, that his speech has been ordered printed and distributed.

Gradually, yet surely, Afro-American men are becoming constructive thinkers, and consequently, builders of both wholesome opinion and vehicles of learning. President Allen is one of that great number sent forth by the American Missionary Association through Fisk, Atlanta, Talladega and Tougaloo, to carry both the gospel and light to all men, which they have loved with un-

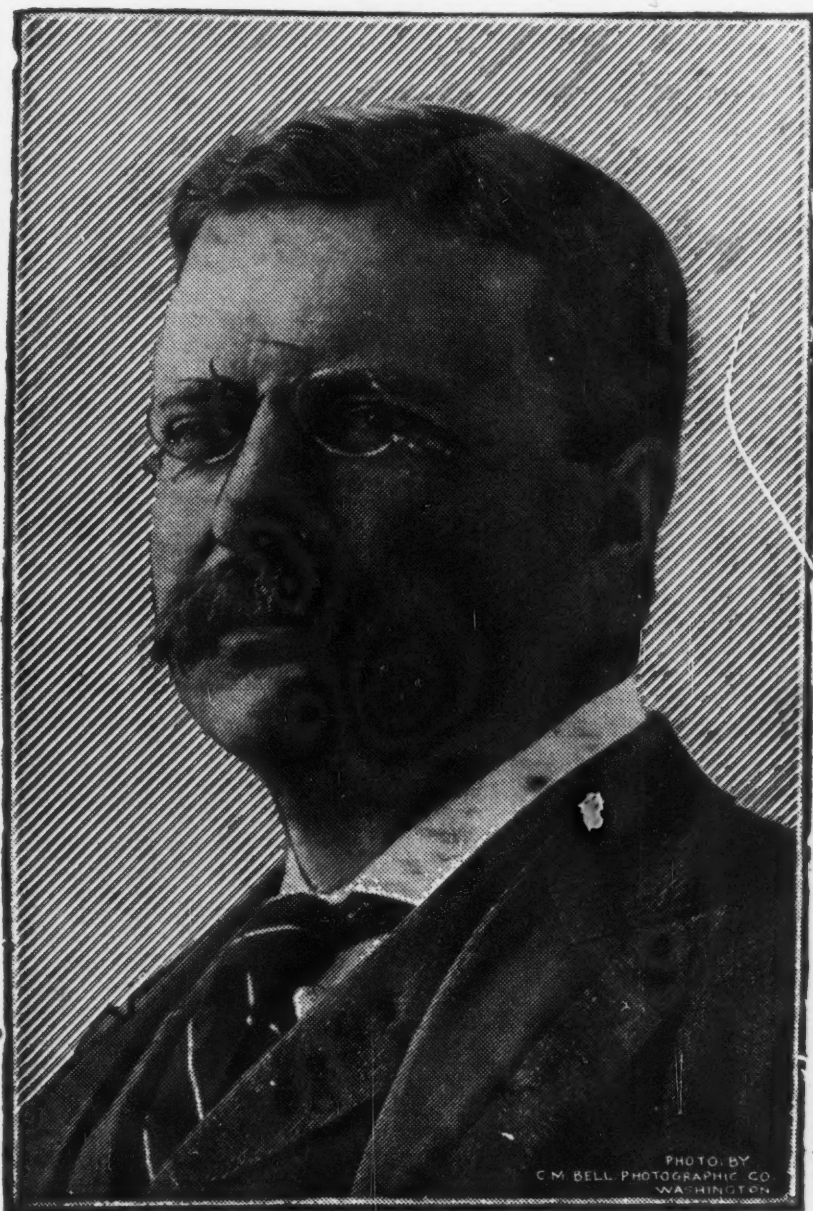
erring and faithful hearts.

Two Banks in One Town

THERE are now two banks in Vicksburg, Mississippi, controlled by Afro-American men: The Lincoln Bank, under the supervision of Hon. Willis E. Mollison, who enjoys a national reputation as a lawyer, and the Union Savings Bank, under Wesley Clayton, E. G. Ewing, who was once associated with Mr. Mollison, and William H. Lanier, president of the State College. Warren county, in which these banks are located, has some twenty thousand colored people, and they can support six banks; and will support two if treated squarely.

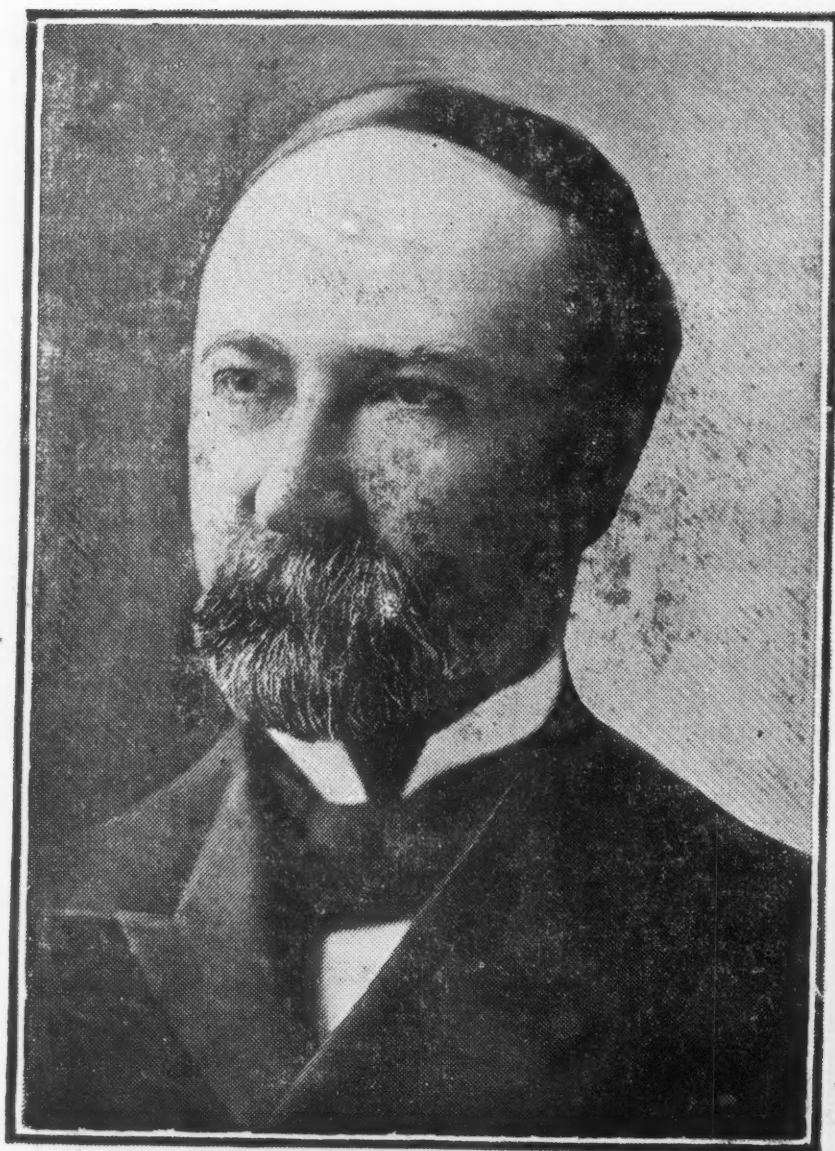
Teachers of the Nation

PRESIDENT J. R. E. LEE of the National Association of Teachers of Colored Youth announces that the annual meeting of that organization will occur in Atlanta, June 28-30. Perhaps no organization is calculated to do more good than this; for it reaches those who must reach the great mass in the South. The influence of the public school teachers in the Southern section, is as marvelous as their fortitude and sacrifice. There is no organization that sentiment should support more willingly than this.



PRESIDENT THEODORE ROOSEVELT.

[From new photograph.]



CHARLES WARREN FAIRBANKS.

EDITORIAL

No Reward In Abuse

THE malicious attack on Dr. Booker T. Washington, at the Hayes "reception," in New York a few days ago, by Rev. Chas. Morris, a Baptist minister, who only one year before opened the doors of his church to, and before three thousand people, named Dr. Washington as the leading spirit, not of the race, but in the Nation, is most vehemently repudiated by the colored citizens of New York.

We would not dignify the event by even a reference, only to correct any impression that may have gone forth, that a single Colored American in the city, or state of New York believes or agrees, in any degree, with the slurs and slings, in which Dr. Morris engaged.

The rights of the race can never be gained, not to say maintained, until hypocrisy and cowardice shall have no place in the public orations and private conversations of the leaders. Dr. Washington is neither hurt nor harmed by Mr. Morris' premeditated, and almost vicious attack. Rev. Morris should know by this time, that there is no reward in abuse.

On Making Books

IN the February number of THE MAGAZINE, we called attention to a book recently published by Doubleday, Page and Co., for Thomas Dixon the preacher. This month we are calling attention to a book by Prof. W. B. Smith of Tulane

University, on "The Color Line," which is written from a Southerner's standpoint. Mr. Smith has proved in his "brief" that God is asleep, and will likely remain so, until the South gets through with its course and policy of dealing with, and if possible exterminating, the Afro-American. With Mr. Clark Howell taking care of the publicity end of the affairs of the South, and its literary lights constantly blazing away, as Mrs. Mary Church Terrell pointed out in an address delivered in Brooklyn last month, the South will likely convince the North that the Negro is a brute.

Where are the bookmakers and poets of the Afro-American people? Is Dunbar's pen forever silenced? Can he sing no more of the virtues of this people? Is there no inspiration in their long suffering and patient toil? None are there that can sing as he. Why does he not tune his harp, and drown Dixon's libels, with its music? Where is Chesnut? Has he written his last book. A Master he is; and is he afraid of the steel of another Tar Heeler? And DuBois, will he not write? With not one element of leadership about him, but a master with his pen, a poet, will he be led astray by the ravings of one who is not responsible, when he could so well defend the race with his songs?

These, and others who can write, not words, but thoughts and facts, should not sit idly by, while the enemy works

sedulously, and apparently, effectively. There are few publishing houses in New York that would not be glad to extend every courtesy to Afro-American writers of talent and standing.

Frederick Douglass

FEBRUARY claims three of the most distinguished Americans. The birthdays of two of these immortals are national holidays, in the North at least. This triumvirate are George Washington, who held men in bondage while he battled for the freedom of his country; Abraham Lincoln, who officially freed the slaves; and Frederick Douglass, who fought with pen and word for unrestricted freedom of both man and domain.

Washington's and Lincoln's birthdays were each appropriately celebrated last month, in song and story, and with waving of many flags. The birthday of Frederick Douglass, the most illustrious of the three, except in three cities of the Republic, was entirely ignored, if not forgotten. The pulpit, the press, and the forum were each silent, painfully silent, upon his natal day. No voice reiterated the great principles thundered from a thousand platforms by Douglass; no pen wrote down for a forgetful nation, and for the children of his blood, his virtues, which shine down through history, like some many-pronged star in the heavens. Are there none so poor as to honor his memory? Have we so soon forgot that he lived, and suffered, and conquered?

Ingratitude is described in the decalogue as the basest of sins. Upon the acceptance of this doctrine, the Afro-American people have always been ac-

cused as chief among the sinners. They have justified this accusation in no way more convincing, than by their stupid non-observance of Frederick Douglass' birthday. Douglass was not perfect. None are. Douglass was selfish. We all are. He married a woman not identified with the race, (which we deeply regret). That was his business. Douglass was an égotist. No man lives who is not. These are petty things. They concern neither his character nor sacrifice; his influence nor service. Little races, like little men, deal in little things.

Behind all of these short-comings, few and trivial as they are, stands the illuminating and inspiring personality of Douglass, who toiled when there were none to cheer, none to help, none to sympathize, and, as he thought, Heaven itself in doubt. He trod where others faltered. He spoke when others failed. His theme was "Freedom," his audience all mankind; and he preached with a fire and eloquence unequalled in all ages. What his course was after abolition, we do not know, nor are we concerned. What he did to hasten "the dawning of that eventful day" is history. Had Douglass been identified with any other race under the sun, his memory would be as fresh as the morning dew, and his deeds and words known of all men. His memory, however, is as fading flowers; his great activities have no place, comparatively, in the praise-songs of black men; and his name is but as sounding brass to the children who should revere his memory forever.

They that forgetteth the deeds of their chieftians, dead or alive, shall be rebuked by the gods, who passeth judgment upon

all men, and assigneth them to their rightful sphere and habitation.

A New Poet

HIS name is Dozier! What poetic sweetness is there! An inspiration! His home is in Birmingham, and we should suppose he would sing of iron, and perhaps tune his lyre to the new deal fathered by his distinguished and red-head citizen friend, ex-Gov. Joseph F. Johnston, who seems destined to a high place in iron and money literature of the age.

But Doctor Dozier, Doctor of Poetry perhaps! He is such a sweet singer; he has broken the established rule that poets are not made but born. While the ruling gods of Parnassus slept, Dr. Dozier crept up the steep sides of the incline, clad in a purple robe, trimmed in red, with rubber sandals upon his feet, and stole the harps away. Perhaps the gods were so old that Dozier saw fit to chloroform them. But let us not dwell upon his inspiring personality. His verse is so bidding. Hear him plead for his struggling muse, which no doubt had wound itself in the labyrinth of its own rapid thoughts:

But would to God my struggling muse
Could break the bonds that bind my soul,
And let my wild, impassioned thoughts
Like ocean's stormy billows roll,

Yes, "my wild," wild, if you please, "impassioned thoughts."

So enrapt were we in the opening verse that we neglected to set down that that the new poet dedicated his first bubbles to "A Galaxy of Southern Heroes." With these immortals for his theme, he is content with nothing short of Heaven's faces to scratch upon. Again:

With heaven's face for music scroll,
And realms of space for octave bars,
My clefs should be the sun and moon,
My music notes the blazing stars.

Oh "blazing stars." And Heaven must have smiled broadly as Dozier wrote his entrancing sounds across its face.

Let us not tarry too long upon one bar. Hear him celebrate the virtues of Toombs, Georgia's greatest cracker. Can't you see Toombs? Look!:

Then see yon brilliant, fiery star.
Proud Robert Toombs—majestic man,
With wild, tempestuous, flaming soul,
Too great for human words to span.

Did you see him? Dozier can't get away from that "wild." He forgot to celebrate Toombs peculiar love for colored people, which is known of all men in Georgia.

Come, Joe Wheeler, stand before the repeating muzzle of our Dozier's poetic gun. Who freed Cuba?

Joe Wheeler, great in peace and war,
Has plucked from out the Antiles
For freedom's flag another star.

Where was Colonel Roosevelt? We have always understood that Wheeler was sitting upon a limb of a sour apple tree during the San Juan engagement; but our poet has him up in the heavens plucking stars.

But the poetic genius crops out in full when Dozier thinks on the memory of Davis. He has read all the books on the heroes, from Plutarch to Francis Leupp, but he can find no man like Jefferson Davis in all the bunch. Perhaps General Miles wishes he had not found our seceder at all. But tell us Dozier!

I have read on history's pages,
Penned by poets and by sages,
Of the heroes of the ages,

Names which all men revere;
But I never yet have read,
Of the living or the dead,
Of whom it could be said
He was Jeff Davis's peer.

We infer that Dozier has read no history.

And in this vein our poet prances on down the line, singing of Lee now and then another. And when he exhausts his vocabulary and his heroes as well, he evidently falls asleep, with his pen in his hand; holding fast the harp of song; and as he sleepeth he dreameth that Lord Byron came and took him by the little finger of his left hand, and led him away to the pantheon, where dwelleth all the immortals. And when he awoke he found himself infamous.

THERE has never been so much stupidity among one people before, since time began. Fanaticism should have no place in the leadership of the race; men, and men alone are needed.

THAT was a beautiful tribute to the Honorable Vincent Brown, in a recent issue of THE CLEVELAND GAZETTE. It appears to this magazine that there was something similar to the GAZETTE's article in our January number. Perhaps not.

MR. SMOAK, yes that is his name, a caucasion resident of Cordova S. C., slipped in the back door of a colored school in his neighborhood last week, and adressed the children, we presume, upon citizenship, etc., etc. Some of

the residents of the town got hold of the information, and Smoak came near being smoked out. He published a card of regret, in which he piteously plead for his life, which after an all night conference, was granted, with the expressed understanding however, that he would be caught at such a crime never again. Is Senator Tillman well?

THE biggest lumber business carried on in Yazoo, Hinds, or Warren, three of the five counties in John Sharp Williams' district, is conducted by a colored gentleman, who perhaps pays taxes on \$75,000 worth of personal and real property, not including his business. We have it direct that he is not consulted on any matters affecting the government of his city, which is also the home of Mr. Williams.

WE read with pleasure of the success of the Bank of Jackson, Miss.. We would however suggest to our friends there that in our judgment it would be the part of wisdom to first accumulate a surplus before paying large dividends. Confidence then is so much stronger and when losses occur there is something against which to charge them, without taxing shareholders. Before paying dividends it is the policy of well-managed financial institutions to build up a strong surplus. Our best wishes for continued success is tendered to our friends of the Jackson Bank.

BOOK REVIEWS

DOUBLEDAY, PAGE & COMPANY, New York, have announced a publication in sets of the two best books by Booker T. Washington. "Up From Slavery" and "Working With The Hands" have been put in uniform edition, and hereafter may be purchased at a very much reduced price.

Dr. Washington's "Up From Slavery," his autobiography, has long ago been adjudged the most interesting life story that has appeared in the last quarter of century, in any land. Indeed so great has been the interest in the work, so widespread the demand for it, that, since its appearance in book-form three years ago it has been translated into a dozen tongues, the very latest language to which it has been translated being the Chinese. So much for the outside it.

There is nothing about the style of the book so absorbing; it is the record which it sets down; the simplicity of the life which it records, and the grandeur of character of the man, revealed in the multitudinous activities in which he has engaged for twenty and four years. From the moment one takes up the book, and reads upon the first page Dr. Washington's admission that he does not know when he was born, and his suspicion that he must have been born "somewhere and at some time," until the last page is reached, whereon is breathed a

sweet hope for the deliverance of his people, fascination joins with interest in the wade, knee deep and refreshing, through the pages of wit and philosophy, and eloquence of deeds.

The founding of Tuskegee, its subsequent life, or rather struggle, is of course the dominant note in the book. But the good Doctor has set down with accuracy, the part, always prominent, often powerful, he has played in the affairs of the nation, and particularly of his race, since he began his work. It is really as much a surprise as gratification, to learn from his pen, that a man of color has wielded such an influence upon this country where Caste reigns like a ungracious queen, with Dishonor for her aide. For an example, Dr. Washington tells how he was importuned to go with the Atlanta delegation to beseech Congress to aid the Atlanta Exposition; how he spoke, and what he said, and the later action of the Committee. It is known of few that Dr. Washington was asked to become the director of the colored exhibit; and that he recommended I. G. Penn, who was appointed.

He treats at length upon his trip to, and reception in England, who he met, and where he dined, when he spoke, and when he refused. He tells in detail of his struggle at Tuskegee, which is unconsciously we know, contrasted in

the great honors thrust upon him now and of which he has written.

We have neither time nor space, to dwell further at this late day, upon Washington's autobiography; but it will go down the ages as one of America's great books.

"Working With The Hands" is the latest of Washington's books. It is, as the title suggests, a brief in behalf of labor, which needs no defense, as a general proposition, but which needs to be impressed just at the time, when the colored people in America, are beginning their growth. This book may be called the official history of Tuskegee. At length here, Mr. Washington has gone to the heart of the industrial questions of the South. That he knows intimately well the vexed problems which affect the Negro, is nowhere, nor before, shown as plainly as under the covers of this book; and that he knows the solution of them, and has faith in the black man to solve them, are equally impressive. His great wit and wisdom are put to splendid usage, in dealing with the forces that have made Tuskegee what it is.

We feel that these books will have a tremendous sale; we know they deserve it.

THE COLOR LINE, (McClure, Phillips & Co., New York) is a new book of old thought by Prof. William Benjamin

Smith of the Tulane University, and it may be taken seriously in the proportion that it reflects the desire of the South, so manifest and saucy, to even pervert the truths of science to its malicious and blameworthy purposes. Mr. Smith's study of scientific matter, in relation to races, seems to have been entirely second-hand. He revives the old slave-doctrine of the inferiority of colored people, and proves his contention by broken verses from Scripture, and the distorted opinion of men eminent in anthropology, climatology, etc.. We have read Mr. Smith's book from cover to cover, but confess our inability to immediately grasp his thoughts or their motives, but his purposes are impressive in every line. Figures destroy the interest, and a lack of literary merit serves to make the reading rather heavy and indigestible. But Mr. Smith certainly has the thanks of the South for his laborious work.

EX-GOV. WILLIAM C. OATES of Alabama, a distinguished Confederate officer, has just published through the Neale Publishing Company, New York, a "History of the War between the Union and the Confederacy," which should be interesting in matter and treatment, as well as it is in name. We shall hope to be able to make an extended reference to this work in the April number of this magazine.

THOUGHTS AND OPINIONS

THE BALTIMORE LEDGER complains in an able editorial that the white people are very slow to appreciate the good things done and said by colored people.

"Our white friends" says the LEDGER "have a very peculiar way of doing things, especially when it comes to giving us credit for the good things we do. When we do anything reprehensible they do not fail to give us full credit for it, but when we do a meritorious thing they generally let us get the credit for it in the best way we can."

THE ALEXANDRIA NEWS is the one dissenting voice to the Lincoln day speech of Mr. Roosevelt.

"In general" the NEWS says "the speech was a fair, and in places even an admirable, statement of the so-called race problem, but was marred by lapses which though exceedingly common are none the less hurtful. His statements of the principles which should govern, were in most cases so general that every man may easily claim to be acting in conformity to them."

THE CLEVELAND GAZETTE is much gratified because the Arkansas legislature refused to divide the school fund.

"The lower house" says the GAZETTE "of the Arkansas legislature very promptly 'sat on' and killed Gov.

Jeff Davis' hobby—a bill to separate the public school fund of that state so only taxes paid for the purpose by Afro-Americans would be applied to the support of their public schools. Now let the legislature 'sit on' Jeff and the work will be complete. He is of the Vardaman-Terrell stripe of Southern 'governor.'"

THE PHILADELPHIA TRIBUNE pertinently says:

"The next 20 years will decide the fate of the Negro race, says Booker Washington; if he can hold his 'industrial monopoly' in this section he will survive; if not, well, something else. It seems the South did not give nothing when she gave that monopoly, surely. And if she takes away only when the gift is rejected, whose fault is that?"

THE SOUTHWESTERN CHRISTIAN ADVOCATE has always been much interested in Texas affairs. Advises the ADVOCATE:

"Representative Blount and Senator Chambers, of Texas, are now striving to prohibit the employment of Negroes by railroads and other corporations. But of course the fate of this bill need cause no concern, for the thinking white people of that state surely cannot desire to deprive the Negro of any opportunity to earn an honest living."



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IDA MAY MOORE, Secretary and Treasurer

To Our Agents

WE are glad to note your increased orders and thank you for the efforts you are putting forth in our behalf. Continue the good work. The magazine speaks for itself. Each one of you can dispose of a larger number if you will be a little more active. See if you can't. It is the hustling agent who gets result.

THOSE seeking a market for their goods will find the magazine a most valuable medium for advertising purposes. We circulate in every leading city in the United States and foreign countries and have a reading clientele of nearly fifteen thousand. We do not take questionable advertisements of any kind. We shall maintain to the end the high standard set for the magazine since we have been the publisher. We therefore seek the most reliable business. We know that in using our pages you will be benefitted. Give us a trial. Cash with all orders.

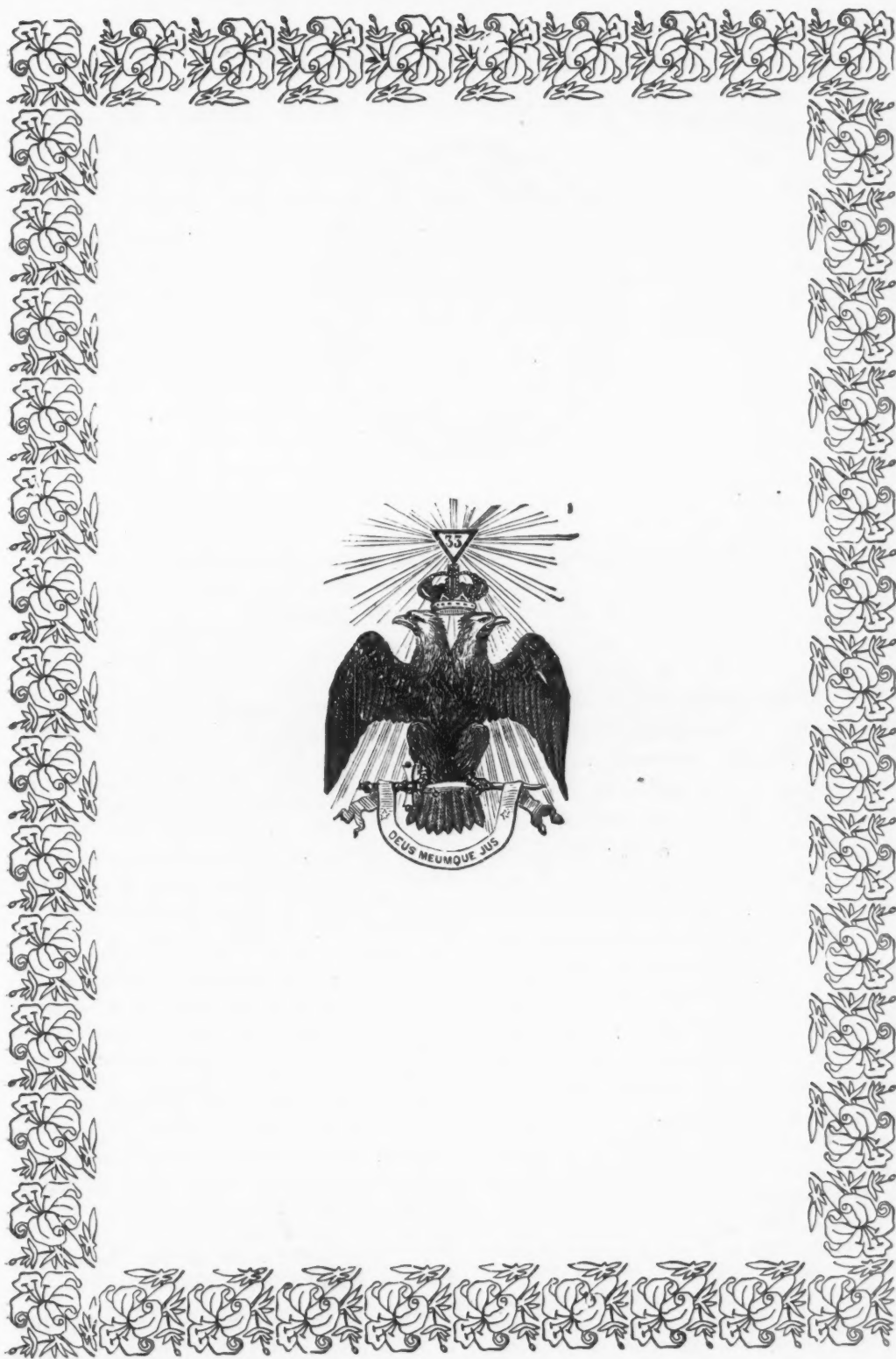
OUR subscription list continues to grow

and we thank our friends for the generous way they are responding to our appeal for twenty-five thousand readers. We ask you to continue your interest by directing the people our way. We shall endeavor to merit support by publishing a magazine interesting in all of its parts. We feel assured that the people are with us. Letters of congratulation are constantly coming in. We are seeking to cover city, village and hamlet. We shall so conduct the magazine as to make it sought. It will seek to represent the progress of the race in all directions. Do not relax your efforts in our behalf, and be assured of our continued appreciation.

UNITE in support of race enterprises.

GET into business Help strengthen the weak. Quit tearing down. Build up. Solve the problem for yourself.

PREJUDICE will be erased through education, character and money.



S. R. SCOTTRON,
Editor



E. V. C. EATO,
Associate Editor

The Negro Mason in Equity

BY M. W. SAMUEL W. CLARK

THESE St. Andrew's Masons were unable to obtain any recognition from the St. John's Grand Lodge, although they made frequent applications and piteously begged for same. Their irregularity was too well established, although, in our opinion, St. John's Grand Lodge was very little better, if any. In order that you may know how they (St. Andrew's) were regarded at that time, we quote from the "memorial address" of Bro. C. W. Moore, of Massachusetts, on the occasion of the Centennial of Massachusetts Grand Lodge, 1869 :

"1776, 27th of January, St. John's Lodge rebuffed St. Andrew's, which made a formal tender to receive officers and members at their lodge room whenever it may be agreeable to them, and that there may be 'a happy coalition.'"

"The rebuff was in four votes:

'1. Claiming that the nine persons (naming them) who were the only ones named as Masons in the chapter to Lodge

of St. Andrew's, were not at the date of their application for it, or at the date of Constitution, Free and Accepted Masons.

'2. That applying as such was an imposition on the Grand Lodge of Scotland.

'3. That they are irregular Masons, and all persons who have since been added to them in their fraternity. [This included Dr. Joseph Warren, made in the Scotch Lodge, 1761.]

'4. That, as members of such irregular Lodge, some attempting to visit their regular Lodges had been refused this liberty, and that by vote of the Grand Lodge visit of their members to said irregular Lodge has been prohibited.

"Therefore, this answer is given to written request for us to visit your Lodge, that the Free and Accepted Masons under this jurisdiction can not visit said fraternity."

"These were sent to St. Andrew's, also to Grand Lodge, England."

This is the verdict rendered against St. Andrew's Lodge by the Masons who

were on the ground at the time of its organization. It is not of record that any such verdict was ever rendered against the Prince Hall Masons, excepting that rendered by the white Masons of America, within the last three or four decades, and that upon such a shallow basis that under the pressure of historical investigation it has crumbled to dust. The hope of the white American Mason for our continued rejection hangs upon one slender thread, "exclusive territorial jurisdiction," and if he will be convinced by sound logic, he must even see that disappear.

The white Masonic historians, knowing of the many irregularities of their early organization, seek many ways to find excuses and make apologies for them. In this connection Bro. C. W. Moore apologizes for the irregularity of St. Andrew's Lodge as follows:

"The validity of the charter of the Lodge and the lawful making of the petitioners for it were matters in which the Grand Lodge [St. John's] had no control or right to interfere. Both subjects had passed beyond its reach. Whatever may have been irregular in the proceedings of the Lodge in the earlier days of its organization had been Masonically regularized and confirmed by the Grand Lodge of Scotland, under whose authority it existed, and to which body it was alone amenable. If the St. John's Grand Lodge had any grievances to complain of, it was to that body its complaints should have been preferred."

These are true words and we fully agree with Bro. Moore, but if he had only said them, as he could and ought have done in behalf of the early organization of African Lodge, No. 459, we could then have said they have the ring

of true nobility; but when he says them in behalf of his own Grand Lodge in which he has a personal interest, and at the same time stands with his foot upon the neck of African Lodge, No. 459, we can only say they are extremely selfish. Yet they are true, nevertheless, and the day must come when truth, though crushed to earth, will rise again.

We believe our two witnesses, the St. John's Lodge, of Boston, English Registry, and the St. Andrew's Lodge, of Boston, Scotch Registry, have fully proven our proposition, which is, if, according to Bro. Gardner, dispensations were not made use of in the early days as preliminary to granting charters, that if we find any body of white Masons that assembled as a Lodge without any documentary authority to do so, and which has subsequently been received and acknowledged as a just and legal Lodge of Masons, then must all objection to African Lodge, No. 459, on these grounds fall. That St. John's and St. Andrew's Lodges came under these conditions is fully established. Therefore, African Lodge, No. 459, is entitled to the same recognition.

We digress one moment to say that we think Bro. Gardner is mistaken when he says, "dispensations for Lodges, as preliminary to granting a charter, were not made use of in those days." We know of one Lodge that never had a charter until it became a part of the Grand Lodge of Ohio, and then not for some time after its connection therewith. We refer to American Union Lodge. Here is the record:

"The meeting of the Grand Lodge having been suspended, application was

made to the Hon. John Rowe, Grand Master, for a dispensation, which he was pleased to grant to Joel Clark, Esq., one of the petitioners, appointing and constituting him Master of the American Union Lodge," etc., etc.

The dispensation is dated February 15, 1776, and is signed by the Deputy Grand Master and the Junior Grand Warden only.

Were it necessary we could cite other examples; but more of this further on.

We believe that Prince Hall had some form of written authority certifying to the fact that he and his associates were legally make Masons, and empowering them to meet and act as such. Prince Hall being a leader among his people, as is attested by the many public addresses made by him, and the many memorials addressed to the Legislative bodies of that period to which his signature was always attached, and knowing the value of documentary evidence, the presumption is, that he secured from the Army Lodge in which he was made some documentary proof of the same, and no doubt this accompanied their petition for a charter. But Grand Master Gardner says, "but more than all, there was no authorized power here to grant such dispensations, save Provincial Grand Masters Rowe and Warren. A traveling Lodge, though attached to a British regiment, could not authorize these persons to assemble as a Lodge."

We agree with Bro. Gardner this far: That such Lodges as were subordinate to the Provincial Grand Lodges over which Grand Masters Rowe and Warren had authority could exist legally only by virtue of dispensations granted by them,

or by warrants subsequently granted by the mother Grand Lodge from which the Provincial Grand Masters derived their authority. I think historical research will prove that military or traveling Lodges frequently granted authority to Masons to meet in the capacity of Lodges. Let us see. Bro. Jacob Norton, of Massachusetts, in his "Additional Facts and Suggestions concerning the Ancients," says as follows:

"In my reply to Mackey on the colored question, I expressed my belief that a notion prevailed in the last century that a Lodge had a right to grant a dispensation for the formation of a new Lodge; that Prince Hall, no doubt, received such a dispensation from the Army Lodge, and therefore he thought it proper to grant similar documents to the colored brethren in Philadelphia and in Providence, R. I. Now in Bro. Brennan's 'History of Freemasonry in British America,' I found two letters copied from the originals preserved in the archives at Halifax. The first dated November 7, 1783 (St. Ann's New Brunswick.) An army officer, whose regiment was disbanded, but who was still in possession of an Irish Army charter, asked Bro. J. Peters, Secretary of a Lodge at Halifax, whether he could not open a Lodge at St. Ann's under the said army charter, to which he received the following reply:

"It seems to be the opinion here that no objection can be made to your meeting and conversing under your old warrant, but that it will not be right, as it was granted for another province and to a regiment which is now disbanded, to proceed to making etc., under it. We have not yet a Provincial Grand warrant here, but one is applied for, and by a late account from a brother in England we have reason to expect it daily. When it arrives you will have

regulations sent to you. Our worthy Bro. George Pyke, Esq., at present Master of St. John's Lodge, is the Provincial Grand Master-elect. In the meantime I am ordered to acquaint you that you may at any time have from the Lodges here a dispensation which will answer all the ends of a warrant,' etc.

"This is very significant. It shows that our notions of Masonic jurisprudence differ from the notions of the last century. Nay, more; they even then differed from each other, for while Prince Hall's dispensation [this would indicate that there is evidence somewhere that Prince Hall had a dispensation] restricted the Lodge from taking new members before they received a regular warrant, the then Halifax brethren believed that the dispensation granted by their Lodges would answer all ends of a warrant, which means that they could initiate, pass, and raise under it."

This seems to be strong evidence that it was customary for Lodges to grant dispensations. However, we offer another quotation from Bro. John Dove's History of the Grand Lodge of Virginia, page 60:

"We have also evidence from the records of Falmouth Lodge, in Stafford County, that in the absence of a warrant from any Grand Lodge, the competent number of Master Masons being met and agreed, acted under this immemorial usage, only asking the nearest Lodge in writing, and which document operated as their warrant, as will be seen by the records of Fredericksburg Lodge, No. 4, in granting this privilege to the Masons in Falmouth. We are also justified in inferring that the military traveling Lodges may have in many instances imparted the degrees of Masonry to persons of respectability residing at or near their place of encampment, and on leaving gave them a warrant to confer

these degrees on others in lieu of a certificate of enrollment."

We do not wish to pursue this farther as we believe we have proven to the full satisfaction of any unprejudiced person, that Prince Hall and his associates had a legal right to exist as an organized body from 1775 to 1787, and if we have not, we then rely upon the legalizing power of the Grand Lodge of England, which issued to him and his associates a charter constituting them into a just and legal Lodge of Free and Accepted Masons.

4. That no warrant was ever received from England; that what purported to be one was a forged, falsified document.

This objection has been so frequently refuted that it is scarcely worth while to take time in proving its falsity. Yet, that our argument may be complete we present the proof.

Prince Hall and his associates, desiring to become a part of the Masonic family of the State in which they resided, made application to the Massachusetts Grand Lodge for a warrant of constitution. How was their request treated? Did the progeny of the May Flower Pilgrims, who came to America to escape oppression, extend to them the fraternal hand? Did they say come with us and be of us, we whose tenets are brotherly love, relief, and truth; we whose creed is the "fatherhood of God and the brotherhood of man;" we who have shed our blood, "pledged our lives, our fortunes, and our sacred honor" in support of the declaration, "All men are created equal?" No! they cast them off; they rejected them as being unfit for the building; they said we know ye not, ye can not enter in at our gat^e

This is no rhetorical flight. It is a fact, and we cite the New York Dispatch as evidence. This paper was edited by Past Grand Master Holmes, and also by Past Grand Master Simons, of New York, who is especially known for his unfavorable disposition toward the colored people. The issue of March 1, 1868, says:

"In the beginning of the eighties of last century, a number of colored people of Boston, Massachusetts, addressed the Grand Lodge of this city (Boston), requiring a dispensation to do open and work a Lodge. This request was refused, upon which the petitioners addressed the Grand Lodge of England, and their request was complied with."

Meeting with the refusal did not discourage Prince Hall, but devotion to that valuable Masonic lesson, "Time, patience, and perseverance will accomplish all things," he approached the fountain head of Masonic authority—the Grand Lodge of England—and in the following language prayed for a warrant: "I would inform you that this Lodge had been founded almost eight years. We have had no opportunity to apply for a warrant before now, though we have been importuned to send to France for one, yet we thought it best to send to the fountain head from whence we received the light for a warrant." The date of this letter is March 7, 1784.

On the 29th day of September, 1784, the Grand Lodge for the Society of Free and Accepted Masons, whose Grand East is in London, England, granted this prayer by issuing to these fifteen black men who had been spurned by the

Massachusetts Grand Lodge the following:

WARRANT OF CONSTITUTION:

A. C. N.

TO ALL AND EVERY:

Our right worshipful and loving brethren:—We, THOMAS HOWARD, Earl of Effingham, Lord Howard, etc., Acting Grand Master, under the authority of his Royal Highness, Henry Frederick, Duke of Cumberland, etc., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Ancient Masons, send greeting:

Know ye that we, at the humble petition of our Right Trusty and well beloved brethren, Prince Hall, Boston Smith, Thomas Sanderson, and several other brethren residing in Boston, New England, in North America, do hereby constitute the said brethren into a regular Lodge of Free and Accepted Masons, under the title or denomination of the African Lodge, to be opened in Boston, aforesaid, and do further, at their said petition and of the great trust and confidence reposed in every of the said above named brethren, hereby appoint the said Prince Hall to be Master; Boston Smith, Senior Warden and Thomas Sanderson, Junior Warden, for opening the said Lodge and for such further time only as shall be thought by the brethren thereof, it being our will that this, our appointment of the above officers, shall in no wise affect any future election of officers of said Lodge, but that such election shall be regulated, agreeable to such By-Laws of the said Lodge as shall be consistent with the Grand Laws of the society, contained in the Book of Constitutions; and we hereby will, and require of you, the said Prince Hall, to take special care that all and every, the said brethren, are to have been regularly made Masons, and that they do observe, perform, and keep all the rules and orders contained in the

Book of Constitutions; and, further, that you do from time to time cause to be entered, in a book kept for that purpose, an account of your proceeding in the Lodge, together with all such Rules, Orders, and Regulations as shall be made for the good government of the same, that in no wise you omit once in every year to send to us, or our successors, Grand Masters, or Rowland Holt, Esq., our Deputy Grand Master, for the time being, an account of your said proceedings, and copies of all such Rules, Orders, and Regulations as shall be made as aforesaid, together with the list of the members of the Lodge, and such sum of money as may suit the circumstances of the Lodge, and reasonably be expected toward the Grand Charity.

Moreover, we will, and require of you, the said Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

[Seal.] Given at London, under our hand and seal of Masonry, this 29th day of September, A. L. 5784, A. D. 1784, by the Grand Master's command.

R. HOLT, Deputy Grand Master.

Attest: WILLIAM WHITE, Grand Secretary.

RECEIPT OF PAYMENT.

Received, 28th of February, 1787, of Captain James Scott, five pounds, fifteen shillings, sixpence, being the fees on the Warrant of Constitution for the African Lodge at Boston.

For the Grand Lodge of the Society of Free and Accepted Masons, £5, 15s., 6d.

WILLIAM WHITE, Grand Secretary

In addition to the receipt of payment for the Warrant, we offer as further confirmation, the following extract from a letter written by Brother John Hervey, Grand Secretary of the United Grand Lodge of England, to Charles W. Moore, Esq., Deputy Grand Master

Grand Lodge of Massachusetts:

"FREEMASON'S HALL, }

"LONDON, W. C., 11th Nov., 1868. }

"DEAR SIR AND R. W. BROTHER:— I am in receipt of your favor of the 29th ult., making enquiries respecting a Warrant granted in 1784, to a certain 'Prince Hall.' I have caused a most diligent search to be made in our books here, and the only reference I can find is that in the calendar for 1785, when a Lodge appears to have been working under the English Constitution, at Boston, under the No. 459, and called the 'African Lodge.' It afterwards became 370."

Further evidence is shown in the following letter written May 5th, 1870, by Brother Hervey, Grand Secretary of the Grand Lodge of England, to Brother Gardner, Grand Master of Massachusetts:

"M. W. SIR AND BROTHER:— . . .

. . . As your are already aware the Warrant for the African Lodge was granted in 1784, and was numbered 459; but the fee for the Warrant does not appear in our Grand Lodge accounts until the 4th of April, 1787. The following remittances were received for the Charity Fund from the African Lodge, viz:

| | | | |
|--------------------|----|----|-----|
| November 25, 1789, | £2 | 2s | 11d |
| April 18, 1792, | 1 | 1 | 0 |
| November 27, 1793, | 1 | 5 | 6 |
| November 22, 1797, | 1 | 5 | 0 |

"In 1793 its number was altered to 370, and continued so numbered in our calendar until 1812, when, on the re-numbering consequent on the union of the two Grand Lodges the African Lodge was omitted.

"I send you enclosed verbatim copy of all documents I can discover relating to the Lodge."—[Grand Lodge Proc., Mass., 1870, p. 47.]

The "documents" above referred to consist partly of correspondence between

Prince Hall and William White, Esq., Grand Secretary of the Grand Lodge of England, in which Prince Hall informs the Grand Secretary of work done in African Lodge, of money sent for the Charity Fund, of the condition of the craft, etc., etc. One of these letters, written in answer to inquiries made concerning other Lodges (white) in New England from which no tidings had been received for a long time, I give in full :

"August 20, 1792.

"**WORSHIPFUL BROTHER** :—I received yours of the 20th of August last, with the printed accounts of the state of the Grand Lodge, and am happy to see the flourishing state of the society, and am very sorry to see so many Lodges, whose behavior hath been such as to put the Grand Lodge to so disagreeable a task as to erase them from so honorable a society [probably some of the American Lodges]. I have made inquiry about the Lodges you wrote me about. The Lodge No. 42, which used to meet at the Royal Exchange and kept at the Assembly House at the head of Orange Tree Lane, has kept a regular Lodge, and was joined last year by one or two other Lodges. Their present Grand Master is John Cutler, chosen last year, and walked to Trinity Church, where a sermon was delivered by Rev. Walter, D. D., June 25th. The Lodge No. 88 hath joined the above Lodge ever since the death of their Grand Master, Henry Price, Esq., for he is long since dead—a worthy Mason.

"As for the Marble Head Lodge, No. 91, I cannot get any information of it whether it keeps or not, but I believe they don't, for if they did I should have heard from her. As for the Lodge, No. 93, in New Haven, Conn., I hear they keep a regular Lodge, and I have reason to believe it. The Lodge No. 142 do keep the same, as some of them hath visited our Lodge, and hear it from their

own mouths. I am happy you approve the sermon. I have sent you a charge I delivered at Charlestown, on the 25th of June last. I have sent one to your Royal Grand Master, His Royal Highness, the Prince of Wales, and another to his deputy, and three for the Grand Lodge, which I hope will meet your approval.

(Signed) PRINCE HALL."

As further evidence we submit the following clipping from MASSACHUSETTS CENTINAL, printed at Boston, and which we find in Grand Lodge Proceedings of Massachusetts, 1870. It is from the issue of May 2, 1787, and is in the nature of an official communication :

"AFRICAN LODGE,)

"BOSTON, May 2, 1787.)

"By Captain Scott, from London, came the charter, etc., which his Royal Highness, the Duke of Cumberland, and the Grand Lodge have been graciously pleased to grant to the African Lodge in Boston. As the brethren have a desire to acknowledge all favors shown them, they, in this public manner, return particular thanks to a certain number of the fraternity, who offered the so generous reward in this paper some time since, for the charter supposed to be lost, and to assure him, though they doubt of his friendship, that he has made them many good friends.

"(Signed) PRINCE HALL."

In 1869 the colored Masons of Massachusetts presented a petition to the Grand Lodge of Massachusetts (white) praying for recognition. A committee was appointed on the same, and a part of their report was as follows: "Your committee have examined this charter [the original charter from England] and believe it to be authentic." [See Grand Lodge Proceedings, Massachusetts, 1869.]